The Missionary Herald

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IT is hardly necessary to call attention to the leading feature of this month's issue — the series of Outlooks upon our mission fields by representative missionaries. Of necessity they are severely condensed, and, so their writers feel, quite inadequate; but we are sure our readers will find them valuable and stirring summaries of events that are affecting missionary work in many lands. In a real sense the whole world is awake today as never before, and both the need and the opportunity for the gospel message are unprecedented. The missionaries are live people, and they are at a live task, concerning which we must look alive if we are to keep up with them. The Outlooks from the Far East — China, Japan, India, Ceylon, Micronesia, and the Philippines — are held over for want of space until the February number. They will be not less interesting and timely than those that are here published.

The Outlook for 1908

ONE of our Corporate Members, who declares himself a constant reader of the *Herald*, says that he values most its Letters from the Missions. Their familiar style and even their somewhat disconnected recital of events and experiences, he thinks, give the very best picture of the life in which the missionary is engaged. He finds these letters the clearest mirror of our fields and the work that is done on them. One who reads the letters published this month is likely to agree with him. They are certainly remarkably vivid, artless, and effective sketches of strange ways of life as they have been sympathetically shared. They help one to see the very heart of the missionaries' life.

The Month's Letters

IT is ever to be remembered that the Week of Prayer had a missionary origin; that it was proposed by the missionaries on the field to the home churches; and that its purpose was to call for an outpouring of God's Spirit so much larger and more general than hitherto that all flesh should see the salvation of God. If ever there was an auspicious year for that prayer it is this new year, 1908, when the wide world is at last open to the gospel message; if ever there was an urgent hour calling men so to pray it is this hour, when we behold the remaking of ancient civilizations, the passing of old faiths, and the irresistible meeting of the great peoples of the earth in the common life of the modern world. Motives of self-preservation, patriotism, and common humanity reenforce those of loyalty to Christ and the saving love of which the cross is the symbol in calling upon us to rejuvenate the Week of Prayer. No question of our time is more serious or more vital than this, How are the East and the West to get on together? Those who keep the Week of Prayer as its founders designed it, will touch both the underlying danger and the overarching promise of this question.

The Week of Prayer

BY the passing of Rev. Dr. Albert H. Plumb, there was taken from earth as loyal and serviceable a friend as the American Board ever had. His labor in its behalf was as long certainly as his ministerial life; but during the

A Missionary in the Home Department

twenty-six years in which he was a Corporate Member, and the twenty-one years in which he served on its Prudential Committee, he rendered it constant and signal help in public and in private. For the last three years of his service on the Committee he was its chairman, and met the duties of that office with rare ability. In sub-committee work, which involves demands upon time and strength that few realize who have not had the experience, he gave himself unstintingly to the Board's need. In times of controversy he held his views clearly and strongly, but also with the utmost good temper and brotherly kindness toward those with whom he differed. After his withdrawal from the Committee, upon which he served the full period of time permitted by the rules, his interest never slackened in the work of the Board, and his readiness to help when called on was as prompt as before. His gift of oratory seemed to find its most agreeable use in pleading the cause of foreign missions. Some of his addresses on this theme will never be forgotten by those who heard them. He served well a host of organizations during his long and busy life; no one of them has more reason to be grateful to his memory than the American Board of Foreign Missions.

The Deputation Report on Sale

THOSE who have not yet seen the general report of the Deputation to China should secure a copy at once. It is making a strong impression, both as a document of value and as an entertaining pamphlet. Its print and pictures make it appeal to the eye, and its style is so clear and direct that one who begins to read it is carried along without effort. It is safe to say that nowhere in the same compass can one get so vivid an idea of what missions have done in China and are doing today in its new age as in this report. Those who are planning to subscribe or to renew their subscriptions to the *Herald* will do well to send a dollar rather than seventy-five cents, and to request that a copy each of the Almanac and of the Deputation Report be sent them, together with the magazine.

Chicago's Conference of Congregational Laymen

ON the 5th of December an all-day meeting of far more than ordinary significance was held in Fisk Hall of Chicago Theological Seminary. The conference was called by the laymen of the Co-operating Committee of Chicago, President Capen also signing the call. We are indebted to District Secretary Hitchcock for a brief report of its doings. Although the attendance was not so large as at first anticipated, there was nevertheless a gathering of some sixty picked laymen, representing some six or seven different states. Such men were present as ex-Mayor Jones, F. W. Lyman, and others from Minneapolis; Hon. O. H. Ingram and Senator John M. Whitehead, of Wisconsin; leading laymen from Michigan, Iowa, and Nebraska, and a considerable number of Chicago's foremost men.

The meeting was begun with a half hour of earnest prayer, and after a twenty minutes' survey of the world-opportunity by Secretary Hitchcock, President Capen made a singularly clear and forceful statement concerning the scope of the Board's work abroad and its business management at home. Then came a report from different churches on methods of benevolence in actual use, Hon. David Percy Jones taking charge of the exercises. This discussion was resumed for a short time in the afternoon, the method of Plymouth Church, Minneapolis, being especially described. The chief feature of the gathering, however, was the afternoon address by President Capen on the rapid growth and large possibilities of the Movement to enlist the laymen of the churches of America in the mighty enterprise of carrying the gospel as speedily as possible to the unevangelized masses in non-Christian lands. Attention was called to the fact that the American Board by giving formal indorsement to this Movement at the Cleveland meeting had

now definitely accepted its responsibility for the evangelization of 75,000,000 of the non-Christian world. Then followed, as the result of President Capen's address, the appointment of a committee, which after deliberation presented the resolutions which follow. These were unanimously adopted.

Secretary Patton and District Secretary Tenney were present, and added much to the value of the conference. It is seldom that any meeting witnesses a spirit of so deep practical earnestness. All seemed to feel that for Congregationalists there was being launched in this assembly of laymen a meeting of far-reaching possibilities.

The Resolutions

WE recommend the organization of a laymen's movement of the Congregational churches of the Interior District in behalf of foreign missions, and would offer the following suggestions as to the method of procedure: —

1. Organize by means of a central district committee composed of laymen of the co-operating committee of the Interior District and such additional members as this committee may select, together with three co-operating members from each state.

2. Adopt the figures of the Apportionment Plan of the National Advisory Committee as the immediate object in view, calling attention at the same time to the larger ideals adopted by certain other denominations under the leadership of the Laymen's Missionary Movement, which this conference heartily indorses.

3. Advise holding interdenominational laymen's meetings in the larger centers at the earliest possible dates through the initiative of the central committee.

4. Without waiting for the interdenominational meetings secure committees of one or more members in the local churches to carry out the plans as formulated by the central committee.

5. Obtain names of all male members of our churches over eighteen years of age. Circularize these individuals with special literature.

6. Organize groups of laymen in each state to visit all the leading churches to present the objects of this special movement.

7. If deemed advisable secure field agents for this district.

8. These plans to be carried out by the central committee in co-operation with the existing agencies of the American Board.

Signed by J. M. Whitehead, B. W. Firman, H. H. Burr, O. H. Ingram, E. H. Pitkin, C. H. Patton, D. P. Jones.

Missionary Talks with Stereopticon

VISITORS to the American Board's exhibit at Cleveland were struck with the range and beauty of the stereopticon slides by which it illustrates its fields of work. Indeed, this method of spreading information has received particular attention of late. Recognizing that churches are coming more and more to own stereopticons, or to use them freely, the Board has been renewing its sets of slides until now it has a complete list of lecture sets upon all its missions, most of them made up from new negatives selected from hosts of pictures, and finished with the utmost care, the coloring of the slides in some cases being done abroad.

Besides the sets upon the different missions, there are others upon the several departments of work — medical, industrial, educational, etc. A description of each set cast into the form of a lecture, accompanies it as it goes out for use. Those who have tried these sets speak of them with unqualified praise, after the manner of the pastor quoted in the Home Department notes this month. As a primary means of calling attention to the scope of missionary work and to what is actually being accomplished, these stereopticon pictures are an agency of first value. Full sets are to be found at the rooms of each of the District Secretaries, as well as at the home office, and they are sent out freely, except for express charges both ways,

to churches and societies upon application.

The Congo Independent State

THE news that comes from Brussels brings cheer to all who have felt the horror of what has been wrought in the Congo country. It appears that in the cession of the Congo Independent State to Belgium, King Leopold has given up the control of the crown domain, so that it also will be subject to Belgium laws. It was feared that the stock company, in which the king has the largest holding, would continue to manage the crown domain and to wring from it its bitter revenue. There is now good reason to hope that civilization's shame in that unhappy country will be ended and that a fairer day has dawned. In this connection Sir Harry Johnston's letter of November 12 to the London *Times* is important. He had been examining the papers of the late George Grenfell, the missionary explorer of Congoland, and other records of the Baptist mission there. Two facts were strongly impressed on his mind: one, the disastrous effect upon its welfare of the Leopoldian *régime;* the other, the conviction that no man was ever better or more loyally served than King Leopold had been by the greater number of Belgians, Scandinavians, and Italians employed in the construction and development of the Congo Free State. He writes further: —

"If the country of Belgium would really study this Congo problem with a little more care, and would determine to take it over from the king-sovereign on terms fair to the natives, fair to the Belgians, and fair to the world at large, I am sure that no Englishman understanding the Congo and interested in it, either philanthropically or commercially, would have any reason to object to this vast region being transferred to Belgium as a definite Belgian possession."

Perhaps no man is better qualified than the writer of the above paragraph to say just what is best for the solution of the trouble in the Congo region. We may therefore rejoice that the way which he points out is the way of settlement which has been chosen. May the good hopes of this hour be abundantly fulfilled!

Reform Decrees in China

A SERIES of imperial decrees issued from the throne at Peking the last of September and the first of October are of great significance. The first of these bears date of September 27, and directs the disbanding of the Manchu Bannermen, who from the beginning of the present dynasty have been pensioners on government bounty, and providing for their settlement upon land designated for that purpose. Another decree provides for "self-governing councils" looking towards a constitutional government.

A third and to us the most important decree deals with the rights of missionaries and the standing of Chinese Christians in the native courts. It first calls attention to the treaties affording protection to the lives and property of all foreign missionaries, and provides for the proper instruction of all officials, high and low, in the contents of these treaties, and states that all officials are expected to act in strict accordance with them. The subject, however, which receives most emphatic treatment is the one wherein there has been from the first the most misunderstanding between the missionaries and the Chinese government, namely, the relation of Chinese Christians to the Chinese courts. Hitherto some missionaries, and especially the Roman Catholics, have assumed the right to appear as defenders of their own converts when they appeared in court. The treaties seemed to give some semblance of right to such protection of converts, but even the treaties have been grossly misconstrued in this respect.

The decree declares that in the dispensing of justice no distinction is to be made between Christians and non-Christians. A warning is sounded to all magistrates who shall reveal in their decisions improper influences either for or against "converts," as

they are called. Another phase of the decree dwells upon the fact that all "converts" and non-converts are the children and proper subjects of the emperor, and are alike amenable to the laws of the land. The provincial authorities are commanded to issue from time to time proclamations that the people under them be reminded of their obligations "to live peaceably and law-abiding together," and that all feelings of envy and hostility and jealousy be eradicated. The decree closes with these words: "Should any district official be ignorant of the treaties, or deal unjustly with Christians, or, on the other hand, seek to curry favor with the Christians by dealing unjustly with the non-Christians, thereby creating a disturbance which may have most serious results, the guilty official or officials will be sternly dealt with without mercy."

This decree offers no criticism whatever of the missionaries, is wholly pacific in its nature, commands the observance of law and order, recognizes the rights of Chinese Christians to the full protection of the courts, and guarantees fair dealing under all circumstances.

In the face of such action on the part of the highest Chinese authority, it is imperative that all missionaries should refrain from any attempt to influence the courts in cases where their "converts" are involved. We have every reason to believe that this will be the action of all Protestant missionaries.

These three decrees referred to here indicate the great reformatory movements that are sweeping over the Chinese empire, looking towards the establishment of a safe, constitutional government, well-organized courts of justice, and complete religious liberty.

The Crusade against Opium

THE International Reform Bureau, of which Dr. Wilbur F. Crafts is the active head, is endeavoring to fortify our government and its national legislature to play their proper part in the crusade against opium in the Far East. We meet the problem directly in our government of the Philippines, and indirectly in connection with Great Britain, Japan, and China as we may have chance to form a general commission for co-operative international action for the suppression of the opium vice in Asia.

As contributing towards an understanding of how to deal better with the vice, the Bureau sent to a large number of representative American medical missionaries in China a circular letter asking them to answer four definite questions: first, whether opium users need a long period for tapering off; second, whether this help should be provided by continuing the opium dens or by hospital treatment; third, what action should be taken by government in prohibiting opium cures that continue the use of opium in pills or other forms; fourth, what safeguards are needed against the abuse of the expedient of allowing opium to be prescribed by physicians.

The replies received from these expert observers in missionary hospitals are significant. Almost uniformly they say that opium users do not need a long period for tapering off. The ordinary case can be broken off immediately; where the patient is extremely debilitated a little longer time is needed. The help of a hospital and a medical adviser is of great benefit in providing skilled care and the judicious aid of some tonics to strengthen the system. The opium pill is reported as even more injurious than opium smoking, and at present it is quite generally used. Need of fair government inspection to prevent medical quacks and dishonest druggists from nullifying the prohibitory laws is recognized. This series of testimonies makes very clear that it is quite possible to break off the opium habit promptly, and that the result of tapering methods is the concealed use of the drug. It is in order for all friends of the nations cursed with the opium vice to stand for rigid and vigorous prohibition of the opium traffic.

AN OUTLOOK FOR 1908

IN WEST CENTRAL AFRICA

By Rev. THOMAS W. WOODSIDE, of Ochileso

A CERTAIN man went down from Jerusalem to Jericho and fell among thieves—you know the story!

Africa is that poor unfortunate. At war with herself, preyed upon from without, pillaged and plundered in the past, exploited on every side in the present, robbed, beaten, bruised, and wounded, she lies weltering in her own blood. It was hers to be neglected in the past; it is hers to be "passed by on the other side" in the present.

Loud as may be the call from other lands, let us not shut our eyes and stop our ears and steel our hearts to her mute appeal. Her helplessness and her present peril call loudly to us. She has been partitioned among the nations, not for her good, but for their advantage. Avarice and lust are working her ruin; her worst enemy the "bad white man."

Her only hope is the gospel of the Lord Jesus Christ. She has long sat in darkness. She has rightly been called the "Dark Continent." Shall she remain so ever? Shall we not take to her the lamp of truth, the light of God, that the dense darkness which has so long hung over the land may be lifted, and that she may come out of the thraldom and bondage under which she has so long lain into the liberty of the children of God?

A very few have gone with the light; so few that it only makes the darkness visible.

[Note.—Mr. Woodside has uttered the cry of his heart for the land of his ministry, upon which clouds and darkness have settled. Yet there are rifts of light and here and there the stir of a new life.

The Portuguese authorities are quietly allowing a somewhat freer hand for mission work now than recently. Some welcome re-enforcements have arrived during the year; a transfer from a dwindling to a growing station has been effected; the loyalty of the natives has been displayed in some severe tests; medical and industrial work are more firmly established. The making of a port at Lobito Bay and the progress of the railroad into the interior have brought this mission nearer to the rest of the world and affect somewhat its labor in transportation. The year of 1908 opens hopefully for our West African Mission.—The Editor.]

IN SOUTH AFRICA

By Rev. JAMES D. TAYLOR, of Adams, Durban

1. Natal.

A Clearing Sky

FOR the first time in nearly five years the political situation shows promise of being propitious. The rebellion has drawn universal attention to the native problem. A Native Affairs Commission, consisting of Natal residents and dealing with Natal conditions, has issued a report which is in effect a severe arraignment of the lack of consideration and sympathy in past dealings of the government with

the natives. Like the former report, it lays stress upon the importance of the missionary as a factor in the solution of the native problem. The recommendations of sweeping changes of policy may not be given immediate effect, but the report challenges the attention of the government and of the public, and cannot be ignored.

The gracious reception accorded by Sir Matthew Nathan, the new governor, to missionaries and native Christians who have waited upon him gives promise of better understanding between the supreme chief and those who are working for the uplifting of his native subjects.

The three-barred hurdle which has stood across the path of missionary effort, in the refusal to license our native ministers as marriage officers, the prohibition of missionary work in the native locations unless a white missionary be resident on the spot, and the levying of an exorbitant tax on mission reserve residents, bids fair to be removed.

The Education Department has consented to an arrangement by which a body of missionaries forms an advisory committee, to be consulted by the department on all matters relating to native education. The half of the mission reserve tax to be devoted to education makes possible an unparalleled advance in the proper housing and equipment of the schools.

A Golden Opportunity

The suffering consequent upon the rebellion furnished opportunities for helpfulness which have renewed the warmest relations between natives and missionaries. The period of suspicion and suppression through which the churches have passed has made them less confident of their ability to stand alone without missionary assistance. The more thoughtful natives are becoming really concerned over the spiritual condition of some of the churches, and there is a demand for more missionary supervision than the depleted force of missionaries can give. The allegiance of the churches to the Board has been voluntarily expressed by the abandonment of the name, African Congregational Church, which made the government suspicious of Ethiopianism, and the substitution of the name, Congregational Churches of the American Board. Secular subjects seem for the moment to be cleared away, and the way seems open for a spiritual renewal.

What is our readiness for meeting the opportunity? The theological school, the only source of supply for the native pastorate, has had to be closed in the face of a splendid class. Instead of the number of missionaries on the field being increased, as has been a crying need for several years, three men have been withdrawn from the field and one is on furlough, and only one new man has come to offset such a drain.

2. Beira.

The Ruth Tracy Strong Mission

The work in Beira is at a standstill, but not because the natives are unresponsive or the need small. Persistent opposition on the part of the Portuguese authorities has kept both school and church work repressed to the vanishing point. The condition of his health has compelled Mr. Bunker to return to America with his family. The Rhodesian Branch will assume responsibility for the station for the year, but neither branch can spare a man from the present depleted forces to live in Beira. The outlook for 1908 is dark indeed.

3. Rhodesian Branch.

The mischievous policy of the Natal government, now condemned by the Native Affairs Commission, has affected the administration of Rhodesia, and trouble is experienced in placing native workers in advantageous positions for work in outlying districts. When this obstacle can be overcome a beginning can be made in the long-contemplated advance into some re-

gions where evangelistic touring has given promise of splendid results. More serious than such external obstacles is the internal condition of the mission. Owing to lack of necessary re-enforcements the splendid industrial plant is almost at a standstill; the industrial missionary has to devote himself to the work of the school, the wives of missionaries are obliged to carry burdens which, with the care of the homes, are beyond their strength, and the health of missionaries is in a precarious state. The harvest is white, but the laborers are exceedingly few.

IN EUROPEAN TURKEY

By Rev. ROBERT THOMSON, of Samokov, Bulgaria

IN the field of the European Turkey Mission two sets of conditions prevail, those in Bulgaria and those in the Turkish possessions. But recently the emigration of young men by tens of thousands to the new world has become a feature, perhaps the most marked, common to both. Arising from this situation is an extraordinary demand for English, accentuated by the introduction of that language into the Bulgarian educational program.

In the Turkish provinces emigration is the result primarily of Ottoman misrule; secondarily, of the Christian revolutionary movement. The government encourages the exodus as the easiest solution of a difficulty.

In Bulgaria emigration is due to the fact that the rising generation sees no future before it. The pressure of the military service contributes to this discouragement. So does the fiscal policy, which has immensely increased the price of living. But above all is the fact that in ideals centuries divide the liberty-loving people from even the best governments they have yet had.

THE THEOLOGIANS OF SAMOKOV, 1907

The five members of the graduating class are standing; their teachers are seated in the row in front

The present government has attempted to stop emigration by prohibition, but has been obliged to desist.

In the Turkish provinces everything is swallowed up in the question of safety to life and property. How are peace and good order to be effected? Till then the Macedonians have only the one problem, that of dear life. But the gospel finds its opportunity in the situation. Its balm is peculiarly welcome there, and has a chance to work where the distractions of prosperity are unknown. It proves itself also the one power that can unite in brotherhood rival nationalities, thus pointing a lesson of deepest significance.

Besides emigration Bulgaria has its educational problem, now developing to a crisis. It is recognized that the splendid machinery provided does not educate, and a deadlock between people and the government closes the university.

Bulgaria has her religious problem, too. Bishops are against people, one-half hostile but the better half, strongly attached to the national church, demanding reforms and the development of living Christianity. The episcopate has conceded a vernacular translation of the Bible (a matter of linguistics, and so within its power), but no other reforms. The demand for spiritual revival embarrasses it, for it knows neither the thing demanded nor how to attain it. Meanwhile the sales of Bible Society Scriptures are phenomenally large.

Bulgaria is seeing that hope for the favorable solution of her great outside problem — Macedonia — depends on her showing herself worthy at home. How can she reduce expenditure? How allay the fear of war? How retain her sons? How give the people some vision of hope? What is the real lack in her educational system? What in her venerable national church? Is the nation to find its soul? These are the questions of the hour.

The gospel of the kingdom has the last word to say on all these matters. It looks as though but a little more faithful witnessing may be needed of us, and the people themselves will take up the work in their own way, they increasing and we decreasing. God speed the day!

IN ASIATIC TURKEY

By JOSEPH K. GREENE, D.D., of Constantinople

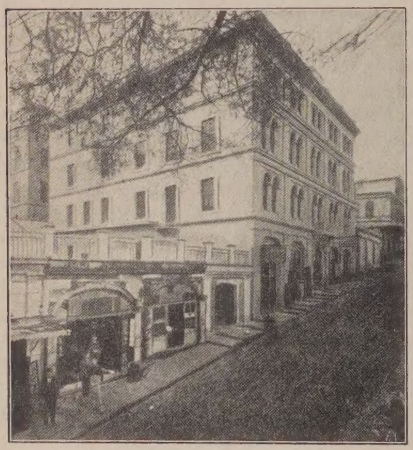
ASIA MINOR is the center of Turkish power, with its population of some 13,000,000 Turks and of 5,000,000 Greeks, Armenians, Europeans, and others. The Turkish peasants are a patient, hard-working people, and from them is recruited the main body of the Turkish army. The Greeks and Armenians are for the most part traders and artisans.

Sultan Hamid II, by the reorganization of his army, by the centralization of authority, by the establishment of military and technical schools, by the construction of roads, and by the cultivation of the Mohammedan spirit, has consolidated his power, and Asia Minor will for long years be under Turkish rule. At the same time the sparseness of the Turkish population, the poverty of the people, the failure to win the cordial support of the non-Mohammedan population and to profit from the lessons of history and the spirit of the age are sources of serious weakness.

Eighty years ago American Christians began to cast the gospel leaven into this Asiatic mass. The missionaries whom they sent sought to revive the Eastern churches by a fresh presentation of Christ and of his teachings. What response has been made to such teaching?

The response is found (1) in *spiritual fruit;* in the organization of 123 evan-

gelical churches, with 14,276 members and 50,000 adherents. These churches have formed five associations, including one of Greek Protestants, and to them



BIBLE HOUSE, CONSTANTINOPLE

belongs the solution of all questions touching the government and spiritual growth of the churches. Many of these churches have been self-supporting for years, and in 1905 the native payments for religious and educational purposes amounted to $111,351. In 1906 the total gift of the Board to the 20,000 Protestants of the Central Mission was but $1,430, while the gifts of the people amounted to $24,200.

The response is found (2) *in the development of the native ministry.* Over the first church, organized in 1846, a well-trained native pastor was ordained, and the plan has been to ordain a pastor over every newly formed church. Now with but forty-nine male missionaries, including our treasurer and ten physicians, we have 987 native fellow-workers, of whom eighty-five are ordained preachers.

The response is found (3) *in the establishment of schools and colleges.* The people are intent on educating their children, and with 22,254 pupils under instruction the missionaries lead the van. Indeed, the higher education of the youth of Turkey is largely in their hands, and in forty-eight boarding and high schools and seven colleges (not including the independent institution of Robert College), with 4,150 students, male and female, the great majority of whom come from non-Protestant families, the missionaries have a most hopeful field of labor. All these institutions are largely self-supporting.

The response is found (4) *in the character and extent of the Christian literature* prepared in all the languages of the people. The titles of the editions of the Bible, translated into all the leading languages, and of religious and educational books number about one thousand, and the sum total of copies sold from the beginning is about ten millions, one-half of these being the Scriptures. Three religious newspapers and one illustrated monthly for children have been published for many years, with over four thousand subscribers in all.

The response is found (5) *in a medical work,* carried on through hospitals in eight principal cities and reaching many thousands of all classes of the people, and, finally, *in a general civilizing influence,* evinced in the diffusion of knowledge, in the elevation of woman, in the improved morality of the people, in the heightened sanctity and love of home. Thus many spiritual and secular advantages, following in the train of a pure gospel, proclaim that missions in Turkey pay.

Dangers, internal and external, threaten the evangelical cause, but our hope is in God, whose is the work, and in the continued support and prayers of the American churches, who were honored to inaugurate the work.

IN MEXICO

By Rev. JAMES D. EATON, D.D., of Chihuahua

SECRETARY ROOT'S visit to this country has directed attention anew to the notable progress which this "sister republic" is making. But the inflow of tourists from the North was already phenomenal; the stream of settlers and of investors of capital from the same direction is growing; and now the Japanese, Chinese, Syrians, and other classes of immigrants are pouring in, until we wonder if Mexico will not soon have to face social and industrial problems as difficult as those which confront the United States.

The government is alert, not only to foster material development through the building of railroads, factories, foundries, and smelters, the storing of rain water for irrigation, and the planting of trees to repair the recent wholesale destruction of forests, but also to promote popular education. One state, for example, plans for the coming year an increase of expenditure for school buildings, equipment, and teachers greater than its entire outlay for these purposes during the present year.

But this education is completely divorced from religious instruction, and it is just telegraphed from Mexico City that the minister of public instruction has issued an order that hereafter no teachers be employed in the public schools who belong to any religious society. It is lamentable that so many of the rising generation are practically without religion, mere boys priding themselves upon being free-thinkers.

We Christians know that mere training of the head and hands cannot save this nation; that the moral and spiritual faculties must, by the grace and power of God, be brought into normal condition, or it will be overthrown by keen-witted knaves and anarchists; and that of course the kingdom of God cannot come through such education. Hence arises the need, which all the missions in the country together have scarcely begun to meet. True, the Methodist Episcopal Church has in Puebla a nascent college and a group of related schools, which promises to grow into a university in the course of time; but not a single evangelical mission has as yet an institution of high grade to rank with the old-fashioned American college, and as for the Union Protestant College which some of us began to plan for twenty years ago, that seems to be far from realization.

There is, however, evident a more fraternal spirit of co-operation amongst the several Christian bodies here, and the native churches are making praiseworthy efforts toward self-support, in the face of the obstacles of the rapidly increasing cost of living and the glittering prize of high salaries held out to the graduates of the mission schools by the business world. There is a pressing need of educated, consecrated pastors and evangelists to re-enforce the slender ranks of those who are working harmoniously with the missionaries, but who must soon be ready to shoulder larger responsibility for the management and support of their own Christian institutions.

IN SPAIN

By Rev. WILLIAM H. GULICK, of Madrid

THE organized churches of the American Board in Spain are seven in number, and all are found in the northern belt of provinces, from Zaragoza on the east to Santander on the west. In the district of Zaragoza, lying between the river Ebro and the Pyrenees, is a large field

dotted by various groups of Bible-reading Christians, who are systematically visited by the pastors of Zaragoza and Logroño and the evangelists of Tauste and Pradejon. Such points are also found to a lesser extent in the vicinity of all the other stations.

It would be a very inadequate test of the work done in this field by the missionaries and their Spanish colleagues to limit it to the number of persons that have been attached to the churches by formal membership, or even by counting the thousands of young people that have passed through the schools at the various stations. The result of their work that can be tabulated in numbers is but a part—perhaps the smaller part—of that which they have accomplished.

The presence and the activities of these and of their colaborers in Spain during the period covered by this report have revolutionized the popular thought respecting evangelical teaching and Protestant doctrine. They have familiarized the public mind not only with the harmless character of that teaching and practice, which in Spain has been considered traditionally heretical and impious, but with the fact that it produces virtue, patriotism, and civic strength. In most parts of the country now "Protestant" is no longer a word with which to frighten simple people.

The American Board has had its full share in bringing about this desirable result.

Besides the work in its own field of evangelization and teaching, the mission of the American Board providentially has had the happiness of being permitted to introduce into the evangelical community in Spain the methods of Christian Endeavor. From a system purely local to our own work in the north it has come to be adopted and highly appreciated by almost every denomination in Spain. Also, more effectively than any other influence hitherto exerted to that end, it has served as a bond of union among the various churches and congregations. The illustrated monthly paper, *Esfuerzo Cristiano*, owned by the mission, has been, perhaps, the most potent single agency in this movement.

The especial opening now lying before the mission is in the way of schools.

IN SAN SEBASTIAN HARBOR

Skin bottles of water are lying on the beach

The adults, from fear or indifference, may stay away from the preaching services, whereas most of our schools are unduly crowded. And the children in the schools are our principal means of reaching the adults. Not one of our schools has adequate accommodation or school material. The provision of roomy and well-lighted classrooms, with good furniture, maps, and material, the addition of five or six teachers to our present force, and the placing of three or four kindergartners at the more important centers would give a great impulse to the work all along the line.

IN AUSTRIA

By ALBERT W. CLARK, D.D., of Prague

NOVEMBER 17 will long be remembered by the Congregational church of Prague, Bohemia. On that day we dedicated our large gospel hall, where 800 may be comfortably seated. No one can fully appreciate my gratitude for this home for the Young Men's Christian Association and for our church. To secure such a house has been the aim of much prayer and work. It is twice the size indicated in the photograph, which gives only a good view of the Young Men's Christian Association department, together with one upper right window of the large hall.

While preaching the dedication sermon I could but think of the opening of the little first hall of our work in 1873. Then Messrs. Schauffler, Adams, and Clark were present, but today I am the only one left here of the three families that founded the mission. In 1873 we had no friends; we had opposers. The chief of police had declared he would never allow such meetings. With intense reluctance he at last granted permission for just one meeting; after that opening Sunday he became our friend. In 1907 I saw before me the representatives of the government, and in our hands was a very polite note from the chief of police regretting his inability to be present. Instead of a score of hearers gathered in a low, small hall as in 1873, here were hundreds of most attentive lis-

THE Y. M. C. A. HOUSE AND GOSPEL HALL, PRAGUE

Only a portion of the hall appears in the picture; it is indicated by the large window to the right

teners in a very pleasant hall, simple, yet up to date in all its arrangements. And the mother church has now over twenty churches in Bohemia, Moravia, Vienna, and Russia.

The Young Men's Christian Association rooms in the new house have long been needed, and may I say they are well deserved. My best colporters and evangelists are fruits of the work for young men. And, looking over to America, we see in Connecticut a young three men toiling for Christ who are products of Young Men's Christian Association labor here. No wonder our young men are now happy in their new home in Prague; they will do better work. And our publications will be welcomed as before in America and Russia.

If our mission is bounded on the west by the Dakotas, it is bounded on the east by Russia, with its immense possibilities. Our mission in the land of

THE WORKERS IN ZYRARDOV, RUSSIA

Colporter and Mrs. Ladra Evangelist and Mrs. Hruda

Bohemian pastor whom we claim. In Pennsylvania we see two preachers former members of the Young Men's Christian Association in Prague. In Cleveland we find two earnest preachers who as young men were converted here. In Chicago we find preachers and deacons, rewards of our labors in Bohemia and Moravia. In Wisconsin, Minnesota, Iowa, Dakota, Texas, and other states appear the fruits of our Young Men's Christian Association efforts. And in Canada there are

the czar was started by a young man from our Young Men's Christian Association of Prague. And when the work increased, and he needed help, our Secretary Adlof, who now lives in the upper story of the house whose picture is before you, sprang to the rescue, and was much blessed in Lodz and elsewhere in Russian Poland.

The illustration on this page shows our laborers in Zyrardov, near Warsaw, Russia. They are at our eastern post, and are all fruits of our Bohemian

Mission in Vienna. The brother in the center is our evangelist, and the young man at the left is a colporter of the National Bible Society of Scotland; both are under my direction.

The outlook in our work is most attractive and cheering. We have bitter trials, too, and disappointments in the mission, but we go forward confident that the Master will still lead and guide us. To Him be all the praise!

NEW YEAR HOLIDAYS AT SHAO-WU

By Miss JOSEPHINE C. WALKER, of the Foochow Mission, China

THE last month of the year is a busy one in our Shaò-wu homes, for New Year's is coming, and the women must have a new pair of shoes for all the family and some new garments. Barley must be sprouted and turned into sirup or candy; rice must be cooked and popped, or roasted, steamed, or fried, mixed and made into all kinds of sweetmeats, and stowed away in earthen jars, kept usually in the bedroom and under the bed. Happy children, for the grand season of munching is now on! There are also jars of roasted peanuts and watermelon seeds, and others filled with oranges. Put in some dry corner are stalks of sugar cane and a bushel of water chestnuts, all for the New Year feasting and callers. The men are busy buying and selling supplies, collecting and paying debts, or, if unable to do so, they go to parts unknown, lest they be forced to pawn their clothes, sell their land, their children, or wives to satisfy their creditors.

PLAYTIME IN SHAO-WU

Some of the smaller day school boys

It is indeed a poor home where on the last day of the year the women are not busy in the kitchen cooking pork, chicken, and fish, making rice-flour puddings and egg sausages, preparing vermicelli, mushrooms, lotus seeds, sweet potato noodles, and other good things for the great midnight supper. At this time every one must be at home, or at least not in another's home, lest he bring calamity upon it. A mother would not dare to keep her married daughter over the year's end, even though sending her out meant death, or going back to her husband only to be sold. Wild and reckless sons, home at no other time, must come now or risk being cast off.

That night two tables are set, one for the visible family, one for the invisible. The latter table is usually set in the main room before the ancestral tablets. At the corners of the table are pyramids of painted cakes bristling with artificial flowers. In the center of the table sits a porker's head with various other dishes around it. Cups of wine are also set out. Tall candles and incense are lighted and firecrackers set off. The head of the family steps without his door, and bowing low invites his ancestors to enter and partake. Paper money, clothes, and

at times a paper house are burned for their use, lest being in want in the spirit world they torment their descendants in this. Over the front of the door have already been pasted paper charms, at the sides are nailed papers sprinkled with fresh blood, all to keep out the evil spirits, while within the house every box, cupboard, and utensil have been sealed with red paper, and even the doors closed for the night. The kitchen god, too, has gone up in smoke to make his yearly report. Now all may sit down to gen-

NEW YEAR'S GAMBLING
On the bridge at Huon-Tseh, Shao-wu

erous feasting and a long morning of sleep.

In the good old days no business was done for two weeks. Even now gambling seems the chief occupation. Much calling is done. Clad in their best or borrowed best the visitors fairly sweep the floor with their long sleeves as they give the low, elegant bow. The children delight in calling. In their gay garments, and in the case of the smaller ones with a bundle of rattling silver trinkets hanging from their hats and necks, their arms and ankles, they go, at times safely astride some one's shoulders, at other times alone, splashing along through the rainy streets under a big umbrella. What bundles of goodies they get after they have flopped down on their knees and "knocked their heads" to all their admiring friends!

Another happy time is when, after the first few days of the year, paper lanterns are sold, made in all shapes and colors, of flowers, birds, beasts, and houses, some on wheels, some on poles, others hanging from little twigs. With these, lighted and unlighted, the children go shouting about the house, animated gongs and drums in pandemonium.

Last and not least are the idol processions that fascinate all; fierce idols ride forth with drums and flying banners, clanging cymbals and gongs, and a blaze of torches and fireworks. In some places these celebrations are carried to a terrible extent. One idol I have met is yearly paraded by men and boys, who rush about the streets night after night in a frenzy till some one is frightfully injured or killed. Then the idol is said to be satisfied, and is returned to his home for another twelve months.

Such is the way the Shao-wu New Year season passes, and these are some of the customs I have had both the pleasure and the sorrow of seeing. Our native Christians are freed from the heathenish practices, but enjoy the others with added pleasure. To them the first Sabbath of the year is a grand time to attend church and wear new clothes and jewelry, and to bring to the preacher presents of a few rice dumplings, eggs, or perhaps a little money for his children, only five or ten cents, but equal for them to fifty cents or a dollar. Since it is such a small amount they bring it as a gift to the children. I have seen a preacher's baby with several strings of cash hanging from its buttonholes and two or three dimes wrapped

in red paper in its pocket. Happy is the preacher whose people show him on that day these little love tokens.

A SHAO–WU PICNIC

Dr. Walker, Miss Walker, and the Unnamed on a bamboo raft, bound down river

QUICK RETURNS IN MICRONESIA

NUGOUR (pronounced Noo-ghor) is a low, unfertile coral island in the Caroline group, not over ten feet above sea level, with a population of scarcely 150 souls, shut away from the rest of the world and condemned, as it seemed, to a simple but absolute heathenism.

A few years ago a man and his wife from this island came to Kusaie, one of the larger Caroline Islands, to enter the employ of a white trader. Kusaie is an island of an entirely different sort from Nugour. It is of volcanic origin, rises high above the water, even being mountainous in parts, and has a rich and beautiful vegetation. It was yet more unlike the Nugour which this couple had left in that it bore the marks of a Christian land.

The woman, Tiakwa, saw the difference at once, though she did not understand it. She came in her heathen dress and with her heathen manners to find a people living in civilized fashion. They showed her Christian hospitality, taking her into their homes and clothing her and opening to her the new, strange ways of their life. The schools with their class work and the church services with their prayer and hymn singing impressed her mightily. It was the first time her ears had ever heard harmonious music.

She had landed upon a part of the island distant from where the missionaries reside, so that they were not at hand to meet her or to instruct her. But when her curiosity was stirred her new friends offered to teach her what they themselves had been taught. She went into the school and was taught to read from the New Testament, her dialect and that of Kusaie being not very unlike. Thus she learned the Christian Scriptures, and as a result in less than six months declared herself a Christian. Then her desire grew to bear the good news she had heard to her own people. Her eagerness at length prevailed, and she and her husband sailed back to Nugour without ever having seen one of the missionaries, but having got at second-hand their message of life.

When she reached home she began at once to tell what she had learned, and so influenced her people that they built a small chapel, set apart the

Sabbath for worship, and gave themselves to her instruction as she interpreted into their dialect her little store of Christian knowledge.

So it came to pass that when Mr. Channon was on his way back to Kusaie from one of the other islands, as the schooner on which he was sailing went out of her course to call at Nugour for a supply of copra, he chanced to meet with this woman as he went ashore, and was at once besought by her to send them a teacher. This he agreed to do if she could find one of her own islanders who was willing to come to Kusaie for training to become that teacher. They spent the afternoon looking over candidates, but no available one appeared, and Mr. Channon returned to the vessel without the desired man.

THE KING PREACHER OF NUGOUR AND HIS WIFE

Just as they were about to sail, the last loads having come aboard late at night, a call was heard alongside the vessel. It proved to be Tiakwa, who had brought a young man and his wife whom in the interim she had succeeded in finding, and who were willing to go to Kusaie for training. They were accepted, and she went back to her people with a happy heart. An American gentleman became interested in the young man, and gave ten dollars a year toward his support while in training. The young teacher in his gratitude adopted his patron's name, so that he bears today the composite name of Leke T. Loveland. While his years of preparation were going on Tiakwa kept up the work on the island until her death, so that when a missionary visited Nugour during the time he found seventy-five ready, as he judged, for baptism, and they were organized into a church, the work of this one heathen woman.

His years of training over, young Loveland and his wife went back to take up the work in their native island, and there they are today, busy in the ministry to which they were so specially called. It transpired that as a son of a former queen this young man was heir to the throne, and later he was made king of the island, so that he combines the threefold office of preacher, teacher, and king. The German government, contrary to its habit, tolerates the combined relationship, and thus the civil as well as the religious affairs of this little kingdom are in the hands of one good and true man.

A letter recently sent by him to Mr. and Mrs. Channon breathes a delightful spirit of affection and trust. It records progress in the work of translating the Scriptures into the dialect of the island. The Gospel of Mark was nearly finished. He says: "I have come to the tenth chapter and the sixteenth verse, and there are some hymns, not many, because I am alone and no

one to help me. I wish for one; Anna [his wife] is nearly ready, but she is at school at Ponape." At the close of his letter he adds: "We never fail to remember you and your training of us. I know it is God's love to men which is more than full (overflowing) to all men."

Six months' stay in Kusaie wrought the change in Tiakwa that set on foot the transformation of her native island, and six years of training, paid for by the American friend at ten dollars a year, sent forth this Christian leader to be both prophet and king in his little island.

THE DWELLERS IN CAPPADOCIA

By Associate Secretary HARRY WADE HICKS

THE story had been industriously circulated that the doctor was dead in America. Another report believed by many was that he had been taken with the sleeping sickness and that he could not be wakened. At any rate he had not returned, and mourning covered the land among his friends. When, therefore, Dr. Dodd, of the American Christian Hospital at Talas, the leading suburb of Cesarea, actually left Constantinople on his journey of six days overland, and his "resurrection" was proven by evidences visible to the naked eye, the joy of the people was unbounded. Three hours away from the city of Cesarea, at Anbar, a large cavalcade of twenty men and twenty-five women and children met him and his wife, using twenty-one horses and many *arabas* and wagons. This welcome the Secretary and his wife were joyfully permitted to share.

It is not strange that the missionaries are met by the people while still afar off. Their joy and hope spiritually

DR. DODD'S REAPPEARANCE AMONG HIS PEOPLE

AN EMERGENCY SURGICAL CASE

center in the missionaries, and generally the measure of material comforts enjoyed by them in life is due to capacities developed in them by the missionaries and the institutions fostered by them. The missionary enterprise of today lays broad foundations for the life of individuals, families, races, and nations. The entire social order is affected by missions. When the heart wounds also are healed through Jesus Christ, and his Spirit is at work in all the practical activities of a station, prejudice and opposition give way to confidence, if not co-operation. The problem of foreign missions in Turkey would be solved speedily if the common people were the determining factor.

The accompanying picture of a Turkish woman in the woman's ward at the Talas hospital is but one of hundreds of possible illustrations. This woman was carried on the springless and otherwise indescribably nerve-racking, two-wheeled ox cart for three days, in a horrible condition, for an operation of most serious character. Her only hope was found under the knife and in the care of the missionary physician. In thousands of villages women and children suffer and die, unnecessarily from an American standpoint, inevitably from the standpoint of Turkish conditions, because only the largest cities have native physicians skilled in modern medical practice. Epidemics of contagious diseases sweep as effectively through these villages as an American cyclone over a Western town, only with ten times the mortality. Children die in droves, and the accumulation of woe is beyond description. On the face of this woman is written the story alike of her suffering and her hope. Within an hour of her arrival every facility of a modern Christian hospital was utilized in her behalf. Three days later, when we left, she was living, not without hope of recovery, amid spiritual influences as positive as in any church at home.

Equally practical is the educational work at Talas and Cesarea. Beginning with the kindergarten and continuing

up to the grade of sophomores in Anatolia and other colleges, a Christian education is given. If this education were secular only it would be worth while for some one to support; as it is thoroughly Christian, it becomes the glory of the church. It is difficult in a few words to express the significance of the Cesarea educational institutions in relation to its field. The teachers are the ablest in the whole region, and the equipment, in spite of serious limitations that should be removed, the best known in the land. Through the kindergartens, the girls' school, and the boys' school, the supply of teachers for the district is ultimately furnished, aided by the higher educational missionary institutions found in different parts of the empire. Through the devoted life of the graduates Christian centers of influence are planted in many towns and villages where, if trained pastors and preachers were available, churches could soon be organized.

Aside from the economic value of this education to the country through the transformed homes from which scholars have come, the investment of money and missionaries in it by the churches finds no ampler justification than that it is the chief radiating agency of Christianity. The teacher, whether young man or young woman, generally becomes quickly recognized as more or less an embodiment of those characteristics and virtues that have everywhere made the American missionary the most trusted and respected person in the community, even though the most hated. Truthfulness in Turkey is at a premium. The American educated teacher is truthful. Ability to achieve reforms in the life of the people, not possessed by any others, is a further endowment given graduates. In their wide service throughout the length and breadth of the land lies for the present the chief hope of the common people, mentally and spiritually. To multiply their number and increase

IN THE OPERATING ROOM

their efficiency through larger and better educational facilities is to hasten the leavening of the nation with Christian ideals.

Through the untiring devotion and personal sacrifice of Mr. Wingate and his associates, assisted only in part by the Board, a fine stone building for the boys' school has been erected on a lofty site, reminding one of Robert College, seen of men for miles across the plains. A thousand dollars more are needed to plaster this the latest building at Talas and put it in good shape for permanent use. If anything stirs an observer in these harvest fields, it is the tale of personal

THE NEW BOYS' SCHOOL BUILDING AT TALAS

financial sacrifices on the part of our missionaries, many of whom give largely from their limited salaries to maintain extensive work which most of the churches at home ignorantly suppose is supported through the general treasury.

Not least among the difficulties of the educational work at Talas is that of making a fixed income from the Board cover running expenses that are variable. If wheat is normal there is no deficiency. But if wheat soars and prices become prohibitive, or a shortage occurs, as is the case just now, running expenses go up, and there is a debt saddled upon, not the Board, but the missionaries personally. The need at Talas, therefore, aside from the desire for an enlargement of the girls' school building and suitable buildings for kindergarten work, is a modest endowment large enough to provide against such emergencies as cannot be foreseen by the Prudential Committee and the station.

If a score of well-trained teachers and preachers were ready for work, and money were on hand, they could all be stationed in important towns and villages within a month. The great problem in the evangelistic department is to get the leaders. Young men are choosing business or medicine, or going to America, and are passing the ministry by for the present. "A call to the ministry in Turkey is a call to certain poverty." Every reason given in America for not entering the ministry holds here, and many more. Only a profound and widespread spiritual awakening can lead young men to forget the sufferings of the leaders in massacre years. The cost of living has risen so rapidly that most communities cannot support their pastors unaided, and because of the poverty some native workers today are in great physical want. This and other difficulties confront the Cesarea station, together constituting a challenge to the churches at home to pray and give more devotedly in support of the general work. With its 800,000 population, the Cesarea station is a fertile field to be cultivated.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

HOLDING ON — IN HOPE

ON the whole we view the financial statement for November with relief. True, it marks a considerable falling off from the corresponding month of last year, but the most of this reduction is in the item of legacies, which is ever an uncertain account, and one from which we cannot discover the temper of the hour. The receipts from churches and individuals, always the most significant item, were within $58.35 of the amount received in November, 1906. When we consider the general financial situation during November, the scarcity of money, and the current apprehensions for the future, it is perhaps remarkable that there was no more falling off. At any rate, we take heart from the figures as indicating an abiding purpose of loyalty on the part of churches and individual givers to their foreign work. As will be seen, the receipts for the first three months of our fiscal year show a slight gain over last year. So we are in good position now for an advance during the remainder of the year, and, with somewhat clearing skies in the financial world, recovering faith in the real prosperity of the country, and the rapid and efficient organizing of the Laymen's Missionary Movement, it seems as if we should fairly hope that the financial statement of each month hereafter will show a considerable and increasing gain. With the deficit of last year to wipe off and a new budget to provide for, there is need of increase if we are to hold our own, to say nothing of making advance. We face the new month, the Christmas month, the month of God's unspeakable gift to us, with fresh courage and expectancy, and we appeal to all pastors and other friends of foreign missions to cultivate their field for supply of the treasury.

THE FINANCIAL STATEMENT

RECEIVED IN NOVEMBER

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Totals
1906	$20,425.10	$3,387.48	$1,223.06	$3,187.54	$11,146.63	$1,296.14	$40,665.95
1907	20,366.75	2,824.45	1,071.86	2,322.12	6,211.91	1,015.00	33,812.09
Gain							
Loss	$58.35	$563.03	$151.20	$865.42	$4,934.72	$281.14	$6,853.86

FOR THREE MONTHS TO NOVEMBER 30

1906	$48,662.48	$39,788.78	$2,470.09	$10,491.48	$26,944.16	$5,263.76	$133,610.75
1907	50,176.37	43,873.79	2,701.85	13,455.60	20,128.64	5,083.12	135,419.37
Gain	$1,523.89	$4,085.01	$231.76	$2,964.12			$1,808.62
Loss					$6,815.52	$180.64	

OUR STEREOPTICON LECTURES

We are glad to find pastors making so much use of our stereopticon slides and lectures, and to have them appreciate the improvements we have made in this direction. Here is a typical letter received recently from a Vermont pastor: "I am returning the South China slides today. It was very stormy last evening, and we did not expect a handful of people, but to my surprise, despite the pouring rain and the 'Egyptian' darkness, the church was full, and the interest in the missionary pictures unabated. Generally, with us, the announcement of a missionary sermon has resulted in keeping many people from coming to church. Now it doubles and triples the attendance, weather or no weather. I think the Board has done a fine thing in putting out these pictures. I am convinced there is absolutely no way so effectual to create and keep alive an interest in our benevolent work."

CANDIDATES' CORNER

We are looking for four wide-awake, talented young men to go out and teach on three-year terms of service—one for Anatolia College at Marsovan, Turkey, two for Euphrates College at Harpoot, Turkey, and one for a high school in Natal. The salary is sufficient only for an unmarried man. The teaching will be in English and will cover various branches. We want college-trained men, recent graduates or members of the present senior class. We desire efficient and enthusiastic teachers, but we place fully as much emphasis upon ability to influence the students for Christ in personal ways. Here are four grand chances for young men who have the missionary spirit, but cannot devote their life to the work. These are attractive positions, as well, and offer an opportunity for a wide experience which would be invaluable in later life. We invite correspondence. In writing give a sketch of your life, stating religious and educational experience, condition of health, and when you could go. Add a list of ten names, with addresses, for testimonials, and inclose a recent photograph.

We are glad to state that, after a search covering two years for a thoroughly qualified physician to go to the Philippine Islands, we have at last secured our man in Dr. Charles T. Sibley, of New York. He will have for his exclusive field the great island of Mindanao, with a population of about 800,000. We shall speak more fully of this appointment in our next issue. We have also secured the industrial superintendent for Mt. Silinda, South Africa, a Mr. Hirst, of Johannesburg.

The Deputation to China was impressed with the necessity of maintaining an exceptionally high standard for candidates to that country, having in mind particularly the ordained men. Their recommendation to the Prudential Committee is as follows: "In our opinion in the conditions that now prevail in China it is futile to send there any missionary except those who give promise of being able to deal with the extraordinary, complex, and difficult situation which within the next generation they will inevitably be compelled to face. The primary quality beyond that of deep spiritual insight and the love of souls will be capacity for leadership, the ability to inspire the Chinese and to develop in them a sense of responsibility for the support and advancement of the institutions of the gospel in their own land. In an increasing degree the contact of our missionaries in the future must be with the educated classes and with those in authority. In order to be of the largest service to the Chinese in their period of intellectual awakening the Christian missionary must be alert, not alone spiritually, but also intellectually. In the ordinary routine of their work they will have need so to organize their activities as to conserve their own intellectual freshness and power and to equip them for the largest service. In selecting missionaries for China these facts should be kept prominently before us."

One of our younger missionaries sends us a helpful statement as to the special opportunity abroad, while not overlooking the need at home. He says: "Some missionaries seem to think of the home lands as beautiful Christian gardens, with everybody loving his neighbor as himself, and lacking in Christian duty only through forgetfulness or ignorance of the wideness of the kingdom and the needs in the far places. They need to feel that the work is all one, and that just as valiant, self-sacrificing, God-called service is being done in tremendously needy places in Christendom as in pagandom. But over against this I could emphasize more strongly than ever before the great and urgent call for service at the front. God is setting before us in this generation a door of unparalleled opportunity which it is his clear purpose that we should enter with him. One ordinary man here counts for three or four times what he would at home in the extensive work of the kingdom, and sometimes I think that, despite the barriers of race, language, and customs, because of the virgin soil for the good seed here, he counts more intensively than would be possible anywhere in Christendom."

PRAYER UNION

Those who statedly pray for this work are by no means limited to those who have signed the prayer card, but we delight to hear from members of this union, and especially when they are missionaries. One of our workers in Natal, Miss Talitha E. Hawes, has heard of our union, and wishes to be enrolled. She asks our prayers for herself and her native helpers, writing as follows: "We are right in the heart of dark heathenism, surrounded by thousands of souls without Christ, and can take the blessed news to only a few. Thank God I can say that a few have now taken Jesus as their Saviour, and are willing to go out among some of the kraals once or twice a week to tell others of his wonderful love, but to how very few! The work can go on but slowly, for we have very little means and few workers. I beg you to pray for us. This is the plan of our work: Monday afternoon, prayer meeting for Christian workers. Wednesday, women's prayer meeting. Thursday evening, meeting for all who wish to pray to be filled with the Holy Ghost and to be cleansed. Friday, meeting for inquirers and church members. Sunday, three services. Christian workers go out early on Sunday morning and Wednesday afternoon. They get back on Sunday in time for two services. Most of these are my scholars."

We are confident all who read these words will remember this touching appeal.

Other prayer subjects we would suggest are: The Laymen's Movement, especially the plans of Congregational laymen for a great awakening among the men of our churches; prayer that the Board may not suffer from the financial stringency in the business world; that those whose means are not seriously impaired may do more this year to make up for loss from other givers; that pastors may not become timid and fearful, but rather may take extra pains to bring up the offerings of their churches. For the foreign field let our prayers be filled with the thought of the new year, that 1908 may be the richest year yet in all our missions.

A MISSIONARY OUTLOOK SERVICE

By Rev. ALBERT F. NEWTON

[The problem of maintaining a stated missionary service is one in which many pastors are becoming interested. Knowing that the church at North Leominster, Mass., was particularly successful in such an effort, we asked Mr. Newton, the pastor, to explain the method and its working. We see no reason why it should not be feasible in any church.]

For several years the last Sunday evening of the month has been devoted to the best information that can be obtained from the whole world concerning the work of the gospel in

reaching all peoples. On alternate months the Christian Endeavor Missionary Committee has charge of the service, and for the other alternate meetings the pastor arranges the program; and it is not too much to say that the young people have just as good meetings as the pastor can arrange. He always sits on the platform with the leader and helps when there is time. Perfect harmony exists, and occasionally they "change pulpits," when for any reason one month is preferred by either. For every meeting a particular field or country is studied, and all that can be learned and given in an hour is presented by as many members as can speak. At these services persons of both sexes and of all ages take part. Some write original papers, some read selections, some prepare the maps on the blackboard, some read the Scripture lessons, some offer prayer. As the months pass a vast amount of information concerning the advancement of Christ's kingdom is presented. These services are very fully attended, and it has never been our fortune to attend better meetings.

At one of these outlook services recently the leader did this: he distributed slips of paper and a pencil to all in the audience and asked that they write any objection they had ever heard against foreign missions, which the pastor would answer. In varying form many wrote these objections: (1) Our duty is to convert the heathen at home and then attend to those abroad. (2) Some say that foreign missions are a waste of money. (3) It is objected that of almost all religions nearly all contain some good, and, as our judgment may be biased, it is possible that some one or more of the others may be as near right as ours. (4) The results are not satisfactory, considering the money expended. (5) The heathen have their own religion and are well enough off as they are; let them alone.

To the first two the pastor made reply at once; for the last three he took an evening service the following week, to make reply more at length than the first service allowed. It was clear that the young people who were present had been talking about our meetings, had heard these objections, and could state them at a moment's notice; and it was equally clear that they could be answered so fully that there was little left of them at the end of the meeting.

There were cited the transformations made in the Fiji Islands, in Japan, China, and in fact among our own ancestors only a few centuries ago. It was made clear that those who urge these objections are simply not informed concerning the facts. In Turkey today they are "enjoying" the same ignorance in medicine, science, education of women, lack of comforts in the homes that they have had for 2,000 years. It was made clear from facts presented that in China there has been more advancement made during the past five years than had been made during the preceding 4,000 years. In Porto Rico more progress has been made during the past six years than during the preceding 600. Fifty years ago the Fijians were cannibals; today they are earnest, prayerful Christians. Any one who denies these statements is uninformed as to the facts. Commerce follows the Christian missionary, and with the conversion of nations comes the demand for sewing machines, mowing machines, baby carriages, pianos, organs, cotton cloth, shoes, combs, furniture, everything that our nation has to sell. Think of furnishing shoes for the 420,000,000 of China! That is coming. Can we supply the goods?

Naturally the chief emphasis was placed upon the purely spiritual arguments for missions—the command of Christ, the moral degradation of the heathen, the picture of the pagan world in the first chapter of Romans, as true today as when written. Patriotic considerations, too, were not overlooked—the need of cleansing the nations which are pouring their millions into our country. In such ways these meetings are made both interesting and instructive. They are our chief means of cultivating the missionary spirit.

FOREIGN DEPARTMENT

OUR RESPONSIBILITY

By Secretary JAMES L. BARTON

IT is impossible to picture clearly to ourselves conditions and needs that prevail in remote countries, and especially those of another civilization. The chief difficulties in arousing and sustaining an interest in foreign missions are remoteness and strangeness. We may be able to form a pretty clear conception of a million people here at home, but to picture that number in India, or ten times as many in Africa, is a practical impossibility.

It is generally conceded that in all the countries where the American Board is carrying on missions there are fully 75,000,000 people who look to this Board alone and to its missions and missionaries for Christian instruction. In most of these countries the line separating our own mission field from that occupied by other boards is so clearly drawn that there is no possibility of a misunderstanding as to where our responsibility begins and that of some other board ends. Within our own fields thus defined there is this large population to whom no preachers of the gospel of Christ ever come, except those sent through our own Board and missions. If we do not provide them Christian schools for their children and Christian physicians to meet the needs of their physical sufferings and the Christian gospel for all, they must suffer in ignorance and remain in spiritual darkness.

In order to help us grasp the greatness of this problem, we will discard some 50,000,000 of this number and consider our responsibility in China alone.

We have as our exclusive parish in China, in round numbers, some 25,000,000 souls. These are located in the five provinces of Chihli, Shantung, Shansi, Fukien, and Kwangtung. These five provinces cover an area of 400,000 square miles, and possess a total population of 126,000,000, About one-fifth of this population and territory is dependent upon the Congregational churches of the United States for Christian enlightenment and civilization. That we may the better form an adequate conception of how many people 25,000,000 are, and that we may weigh properly our responsibility in this case, let us draw some comparisons between China which we do not know and our own country with which we are more familiar.

If we take the entire population of the six states of New England — Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut — and add to this the population of Alaska, Arizona, Colorado, North Dakota, South Dakota, Oklahoma, Nebraska, Kansas, Minnesota, Wyoming, Idaho, Montana, Nevada, New Mexico, Utah, Arkansas, Louisiana, Alabama, Mississippi, Florida, Delaware, Maryland, Virginia, Washington, Oregon, and California, we shall have just about 25,000,000, practically the same number of souls for which the American Board is responsible in China alone.

We need to go slowly over this list of thirty-two states and territories, eliminating in our minds the Christian forces operating in them represented by all the other denominations and existing Christian institutions, also remembering that in these states and

Parish of an American Protestant Pastor; 451 souls

Parish of a Protestant Pastor in China; 267,000 souls

territories there are now 3,375 Congregational churches and 3,477 Congregational preachers and pastors, in order to grasp the immensity of our task and responsibility in China. For this vast population in China there are no other denominations at work, and among them there are no Christian institutions of any kind whatever, except such as we have planted and are now directing, and such as the Chinese, under the guidance of our missionaries, are beginning to organize and propagate.

Our work is as well planted and cared for as that of the other mission boards in that country, and yet the inadequacy of what we are doing is manifest when I say that for the Christianization of that overwhelming multitude, men, women, and children, the American Board has only 107 foreign missionaries, including wives and single women, and we paid last year for everything done toward the accomplishment of its colossal task only $132,000. This is an amount considerably less than the last year's home expenses of the Congregational churches of the city of old Boston alone.

I am not suggesting that too much was done in Boston or in any other part of the United States for the spiritual uplift of the people. We are simply looking at the inadequacy of our equipment in China.

Some one may say that we have undertaken too large a task, and that we should pass over a part of our responsibility to some other board or denomination. The fact is that the other boards and churches are as overwhelmed as are we, with enormous areas and populations to reach, and but comparatively few missionaries and limited resources with which to reach them.

To bring before us more clearly the immeasurable needs of China, a further comparison with the conditions in our own country may be helpful. In the United States, after deducting all the Roman Catholics from the population, we find there are left 67,670,000.

These may be called the legitimate field for the work of the Protestant churches. To minister to the needs of this population there are 150,122 Protestant pastors and preachers. In other words, if the entire non-Catholic population of our country were evenly distributed, and the Protestant preachers were properly apportioned, there would be for each preacher a parish of 451, including men, women, and children.

In China for a population of over 400,000,000 there are only about 1,500 ordained men, including both Chinese and foreigners. Distribute the Chinese population as in the preceding case, and apportion the ordained men in the same way, and each preacher would have a congregation or parish embracing 267,000 souls. In America every fourth person one meets is a member of a Protestant church, while in China only one in every 1,429 persons is as yet a professing Christian.

The accompanying cut represents the comparative Christian privileges of the people of the United States and of China. The small speck at the left represents the average congregation of each Protestant preacher in the United States, namely, 451 souls; and the Chinaman drawn on the same scale represents the average Chinese congregation for each ordained pastor, namely, 267,000 souls.

Whichever way we turn the question of our opportunity and our responsibility is overwhelming. Shall we accept it? In the providence of God this task has been laid at our door, and we should take it up, not as a pastime or a passing fancy, but as a serious responsibility from which we cannot escape. The task is small compared with that laid upon the disciples by our Lord himself when he sent them out to a great world. Within three centuries, through the fruitful labors of these men of God and their successors, in the face of every kind of opposition, practically the entire known world caught a more or less clear vision of Jesus Christ. If we enter upon our task with their fervor and self-sacrifice, we too can win our world to Christ. For us opposition has practically ceased, and the possibilities of a mighty victory are just before us. Shall we advance and win?

FRESH FACTS BRIEFLY TOLD

As a Mexican Newspaper Sees It

The *Mexican Herald*, the foremost English paper of that country and widely read by the natives, is usually very careful to say nothing that may offend the Roman Catholics. Most of its allusions to missionary work have been unfavorable. It has often uttered playful thrusts, such as suggestions from time to time that a Mexican missionary society be organized to send the gospel to New England, or other regions of the United States, from which places telegraphic news had come of crime or disorder. Dr. Eaton, of Chihuahua, calls attention to an editorial in a recent issue in which a rather different spirit is shown. In commenting on a recent murder, the *Herald* laments the fact that the humbler classes in the land are very little under religious or other improving influences. It expresses its surprise that the clergy of the dominant church seem to do so little for the instruction and uplifting of the poor. "The results are apparent in the looseness of the relations between the sexes, the thieving habit, the deeds of blood, the immoderate and almost universal indulgence in alcoholic stimulants that prevail among the lower classes." Then follows this significant paragraph: "This is a condition which urgently demands remedial action, and while it would be preferable, no doubt, for the work of reform to be conducted along Catholic lines, which adapt themselves best to the genius and character of the people, the efforts of the Protestant

THE PRINTING HOUSE

Here are the presses, book bindery, and stock rooms; also Mr. Thomson's office; also a woodworking department. Note the primitive water wheel

denominations to do something for the enlightenment and moral improvement of the poor will be watched with interest."

A Literature for Bulgaria

The Bulgarian government has recently introduced English as an optional study in the national schools. Yet there is no English-Bulgarian and Bulgarian-English dictionary, the one published forty-seven years since having long been out of print. New missionaries are studying Bulgarian, and Bulgarians are studying English, by all sorts of makeshifts. However, the author of that book, Rev. C. F. Morse, of St. Johnsbury, Vt., has recently, in his advanced age, presented to the mission a manuscript of 25,000 words, the result of nearly four years of his hard work. The American workers in the Balkans eagerly hope that funds may be found for the publication of this dictionary, together with the English-Bulgarian manuscript prepared some years ago by Professor Panaretoff, of Robert College, which they hope to purchase. The twenty-five or thirty thousand Bulgarians who have come to the United States within the last few years need this book not less than their countrymen at home for their mastery of the English language.

The press of the European Turkey Mission, stationed at Samokov, Bulgaria, under the superintendence of Rev. Robert Thomson, is almost the only source of religious and other standard literature for the 6,000,000 Bulgarians. Its output should be largely increased in order to offset more adequately the flood of translations of trashy French and Russian novels and skeptical and infidel books pouring into the country. Here is where some wise-hearted man or woman may render an inestimable service to the Bulgarian nation.

THE TRANSLATOR

Mr. Dubrouski working on the Bulgarian dictionary at Samokov

The Pressure in South Africa

Dr. Edward W. Capen has written to the Board Rooms a detailed and valuable review of our missionary situation in South Africa as he has observed it in his recent tour of the field. His opinions accord well with Mr. Taylor's Outlook printed earlier in this number. The chief impression made upon him is of the extreme seriousness of the times. The force of workers is too small to be at all adequate. The few men and women on the fields are overworked to the breaking point. The theological seminary at Adams has of necessity been closed during Mr. Taylor's furlough in this country.

To the difficulties connected with developing the educational work, which is still most elementary, and to the care of the native churches, more or less depressed by government restrictions and other troubles, is added the most critical city problem. Johannesburg, so vastly important because natives flock to its labor market from all over South Africa and even from north of the Zambesi, needs increased financial aid. In Durban the moral and sanitary conditions of the native quarters are almost indescribable. The cities are ruining the natives. This is one of the darkest features in Natal. Unless the city need is met Dr. Capen feels the whole work might almost as well be abandoned. A man of training and ability is needed to devote his time for awhile exclusively to this matter.

A brighter feature in the situation is the improved attitude of the government and colony toward the work of the mission. There is much to encourage here. The new governor has the best welfare of the natives at heart, and wishes to see justice done them. He has distinctly said that the days of friction between government and mission are at an end, and that the two can work together. The prime minister, Mr. Moore, is very cordial, and expresses his appreciation of what the Board has done and is sure there will be no more trouble. He declares that the mission is recognized as a pioneer and leader in the work of uplifting the natives.

The Colonial ministry is to begin at once the work of allocating to natives on the reserves plots of ground, giving them as nearly as possible a freehold title. The prime minister wishes the mission to designate the reserve on which to begin and to assist in drawing up the conditions on which the land shall be divided. On other questions affecting the native welfare, such as the matter of marriage licenses, work upon locations, and intrusting to the natives the expenditure of the entire income of rents upon the reserves, the ministry seems at the present time to be quite in accord with the judgment of the missionaries. Here is progress to be rejoiced over, yet it calls for the utmost ability and tact on the part of some member of the mission to make secure and operative these gains.

The attitude of the colonists toward missionary work is still confused. Most thoughtful men are in favor of it, but this temper is not as yet general. The colony has no fixed policy in regard to the natives. Labor unions are bitterly opposed to them as a factor in the industrial situation, and hence do not approve of industrial education. It is highly important that such care shall be given to this part of the work and such attention to the training of character, along with mental training, that the colonial friends of missions may be able to overcome the prejudices of their fellows.

The number of people in the field of the mission is not large, not more than a million in all Natal and Zululand, but the Zulus are a strong race, whose language is the aristocratic language for much of the country. If they can be won the task of reaching other millions will be solved, for they are born preachers and evangelists.

Western peoples are doing their utmost to corrupt the Zulu and exploit him. The next few years will be the

crucial ones, for unless he is given Christianity he will be ruined. We have reason to be proud of our mission. Its praises are heard in Cape Colony, as in Natal, and from men of other missions. There is imperative need of immediate re-enforcement.

New Battles at Austerlitz

Mr. Porter, of Prague, finds Moravia claiming much of his time. In Austerlitz recently, under the very shadow of the castle where Napoleon lived during the famous battle, he had the pleasure of receiving five new members to the little church. He declares: "Probably not since the time of Napoleon, and for long years before his time, has Austerlitz seen such a day. Conflicts little observed by human eyes are being waged near the old battle field. Persecution of all sorts, open and secret, is not lacking, but the Lord of hosts will triumph." Mr. Porter adds that our worker in Austerlitz needs a small organ, and wonders whether some one, by a gift of thirty dollars for the purpose, will not help thus to fight the Lord's battle in this little Moravian city.

The Situation in India

Dr. Justin E. Abbott, of Bombay, in speaking informally to the Prudential Committee at one of its recent meetings, declared that the situation in India today is to be counted hopeful; that there is awakening there as much as in China or Japan; that, with the exception of Bengal, India is sober. The Bengali are inclined to sedition, and are somewhat hot-headed; they are also easily quelled. Dr. Abbott said further that there is a genuine political interest growing out of the new education in India, and that in education attention is specially directed now to scientific knowledge. It is to be remembered that all the higher education is in English, so that those who are gaining that higher learning are using the same books as are used in this country and are therefore coming under the same influences in their reading. The native press of India has uniformly a high moral tone; nothing appears in it that is low or heathen in its temper. Indians and Europeans are in many ways becoming more closely associated, serving together on civil and philanthropic boards. Especially noteworthy is the recent forming in Bombay of a society for the protection of children, managed jointly by English and Indians. Our work in Bombay, despite many difficulties, notably lack of money and men, is still accomplishing some fine results. Miss Millard's school for the blind is a lesson to all Bombay.

Hard Times in the Levant

Rev. W. N. Chambers, writing from Adana, reveals the bitter poverty of that region, where long drought has brought on almost a famine. The work in some of the outstations is quite broken up, in others seriously hindered by the impossibility of securing funds to do anything. The situation brings out some pathetic stories of heroism and devotion. At one of the outstations, Roomloo, there is but one Protestant family, yet a girls' school is being sustained, taught by a young man, a freshman from Tarsus College. He is an orphan, brought up in the Hadjin Home, lame and penniless; but he teaches his school with a zeal and courage born of his appreciation of the power of the gospel, and he does what he can to help all the people of the village.

Another outstation, Tashgee, is a Greek village, the only place in the province where organized work is being done among the Greeks. Here also failure of crops has impoverished the people. The letter which they sent to Mr. Chambers appealing for help is pitiful indeed. Their preacher, who has worked with them four years most earnestly, began his work on a salary of thirty pounds; they are now in debt to him, and could offer for the new year only sixteen pounds. Every one was ashamed to offer him so small and inadequate a sum, and yet they had no more to give. After a night of

prayer and reflection, he said: "I have devoted my life to this work of the Lord; I feel I can serve the Lord in this place. I will accept what you give me as a gift, and I will trust the Lord that he will bring us through the year. There will be great suffering here. I will not suffer for bread any more than others; both my wife and myself have decided to cast ourselves on the Lord and wait upon him. If some days we go hungry, we will praise him. We feel confident he will bless this work." The little churches in several of these outstations have been still further harassed by the divisive influence of the sect which has sprung up called the "New Life." As is often the case, this cult seems to be spending its energies in working division.

LETTERS FROM THE MISSIONS

WEST CENTRAL AFRICAN MISSION

AN OPENING FOR DOCTORS

We have hardly recorded the arrival of the Drs. Cammack at Chisamba when there comes a letter from Mrs. Cammack telling of how work opens up before them. Two doctors, it seems, are none too many for the need and it is fortunate that both husband and wife are able to answer the calls. Mrs. Cammack's letter was not intended for publication; it is none the less interesting for that. Writing from Chisamba, September 20, she says: —

"The medical work here is enough to keep our hands full *now*, and is growing all the time. If it continues to grow after this fashion you will have to send us out more doctors before long.

"Mr. Cammack has been away from the station fully half of the time since we came, so I have had the bulk of the station work to do, and the patients often come from long distances. We have from forty to sixty patients each day and all sorts of cases, some of them very interesting and others serious and sometimes incurable, though some things which are considered almost incurable at home seem to respond better to treatment here. We have done as few major operations as possible because of lack of equipment, etc., though we hope to get things in better shape for such work when our last order of medical and hospital supplies arrives.

Like a Miracle

"Our first hernia operation was done on one of the school tables; the sheets, towels, and sponges were sterilized by boiling in a galvanized tub, which was the only thing available as a sterilizer; and they had to be used wet, as we could not dry them without danger of soiling them again. It was done in a room with a dirt floor, and native stools were used to hold the basins.

"The native helper, who speaks a little English, stood by during the performance, and was 'all eyes,' as Miss Melville said. He was fairly glued to the spot. After the operation he helped Mr. Cammack and two other men carry the patient, still unconscious, to his room and bed. The next day Miss Bell met him on the street, and asked, 'Well, what did you see yesterday?' He speaks a little English, so he replied, 'I saw — I saw — I saw him *die*.' Later he said, 'When we carried him home and he was still dead I never thought he would live again.' But he did and got well, and has gone back to his village as happy as a man could well be.

"People came from far and near to look at him and wonder at the story that was told of him. As Miss Melville said, it really was to *them* as if he had truly risen from the dead. And I do not doubt, from the way these people act and talk about him, that he is as much a walking miracle as the man the Saviour restored to his mother from a funeral bier was to the people of his day and age.

"It almost seems sometimes as if we were living in Bible lands and days, for the people are so wicked about us, and the difference is so pronounced between Christian and heathen. Then, too, the duties of the elders of the church are so similar to those in the apostles' time; they are no sinecure, as they often are at home. Here the deacons not only assist in the church work, but they preach in the near-by villages, and in Chisamba also when the pastor is away; arrange marriages, conduct funerals, settle disputes, look after the widows and aged and orphans, 'reprove, rebuke, exhort' in all earnestness and faithfulness.

"These people are so like children, and need constant care and rebuke and encouragement.

Moonlight Games

"I stopped writing a moment to go to my door and watch the girls playing. It is almost full moon tonight and quite light outside, just the kind of a night when they love to play outdoors in the evening. We go out sometimes to watch their games, some of which are very quaint and interesting, and they play with a zest which is refreshing. Often the women come, too, with their children, and all play together. Tonight there are only the young widows, young women, and girls, and just now they are marching in a procession, single file, round and round the veranda of Miss Melville's house, the larger ones each carrying a smaller one on her shoulders. They are playing that they are a caravan coming from the coast with their loads, and just arriving at home. One girl leads the singing and the others join in on the chorus—tales of where they have been and what they have brought, all at the top of their musical voices, as is their fashion

WOMEN OF WEST CENTRAL AFRICA

Gathered from several stations to attend the Women's Conference at Bailundu, July, 1907

upon arriving home from a long journey. Occasionally they stop singing to shout and make a peculiar *Ooh-oooh*, as they did welcoming us the day we came.

"After a little they will divide into two groups; one will represent the caravan, the other the people of the village, and one crowd will shout and the other rush to welcome them, shouting greetings again and again. It gets quite exciting after a while.

Paying Its Way

"Our work is more than paying expenses already. We took in more than enough the first month to pay the initial cost of our six months' supplies of drugs. Of course every month may not average as well; it could hardly be expected to do so, but I have been surprised at the amount that has come in. Of course it is this work that has taken Mr. Cammack away from home so much, and it cannot be helped when doctors are so far apart. It takes so long to get to and from cases. It will be a long time yet before the railroad gets up even this far, and then it will be available for travel in only two directions. Well, we'll just have to pray a little harder for the Lord to open somebody's pocketbook at home and send us out some more workers. I hate to ask for more *here* when I know there are so many other countries needing them so badly, too; but the destitution and the ignorance and superstition and terrible native practices upon those who are sick are appalling sometimes.

Unto One of These Least

"Just for instance, a tiny, weazened little mite of a baby, less than a month old, was brought to me a short time ago. The mother was a dreadfully stupid-looking thing, with an enormous lower lip, scarcely any chin, and a huge goitre. She said the baby's digestion had not been right since it was born, and its arm was swollen.

"When I looked at it I found that its body was covered with the scars of cuts which had been made for the purpose of cupping it and letting out blood and the disease that was affecting the child, as they thought. Its left arm, from wrist to shoulder, was also covered with these same cuts, each about half an inch long. At least one of them had been done with a knife that was infected, so that the arm had become infected. It was swollen very large, and was as hard as a rock; even the glands in the armpit were swollen. The right leg near the ankle had a little patch of itch on it, and that leg and foot also were covered with cuts. I counted thirty-seven cuts on that tiny foot alone. I do not know how many the baby had on its whole body. The leg also was infected, but not as badly as the arm. In the course of a few days I found it necessary to lance the arm, and there gushed out a fountain of pus, fully half a cupful, and there was considerable of it for a good many days afterward. A simple treatment cured the baby's trouble, but imagine what the poor little thing had suffered during its less than a month of life. That is just one case, and not nearly as bad as some we have had. Some of their practices are so cruel they fairly make your blood run cold. And the pity of it is that they don't know any better, and would be so glad of doctors if some would only come.

"They say missionaries can never see anything but the work in their own field. I don't believe it. When they plead for more workers it is not that they do not feel for the workers in the other countries, but only that they feel they have all the load they themselves can bear, and more work, more people to hear the Word, more children to be taught, more sick people to doctor than they are able to care for, and they just *have* to ask for more help."

WESTERN TURKEY MISSION

FORTY HOURS AFTER FORTY YEARS

Last month's "Letters" contained one from President Tracy, of Anatolia College, Marsovan, describing a visit to Sivas and a remarkable outburst of giving which he witnessed there. We have since received from him the story of a similar demonstration at Marsovan connected with the celebration of his forty years of labor there. The letter is too exhilarating to be condensed: —

"It is forty years since wife and I first set foot in the town of Marsovan. The evening of the anniversary, October 25, we held a praise and prayer meeting in the old and rather dilapidated house of worship, no longer suitable for the congregation. After a lively praise meeting Professor Xenides gave a weighty address on the place and importance of evangelism in the church. A season of earnest prayer followed, after which I spoke of the developments of forty years and of the present situation. Emphasizing the evangelistic idea, I went on to state my conviction that a worthy and respectable building for church assemblies and for decent accommodation for the community schools is a matter of vital importance, not only for the people of this town, but for all the region looking to this central community as an exemplar.

The Project Launched

"Knowing the pressure upon all and the distress of some on account of this year's half crop of wheat (the staple product of these provinces), and with a hundred misgivings ever recurring to my mind as I talked, I yet seemed to hear a voice saying, 'Speak to the people that they go forward.' So I boldly proposed that we disregard the hard times, and lay hold of the enterprise of building the Lord's house. Wife and I stood up together, and asked all who were here to welcome us forty years ago to come forward and take our hands. How few they were; scarcely half a dozen! Had we so far outlived the people? It was even so. I then said: 'There is a great and hard task before us. While a portion of the funds necessary for this building is ready, nothing is available without the fulfillment of certain conditions, and nothing but the utmost effort of this people will secure success.' Then we ourselves offered a piece of gold for each year of our sojourn here, all that was possible, and asked them to join us in the gift. Within a few minutes after the singing of some hymns of praise, the spirit of self-sacrifice seemed to come down upon the congregation. One offered to be one of three to give forty pounds each; the three were forthcoming. A barefooted young man offered to be one of twenty young fellows to give, in money and work, five pounds each; the twenty were found. Other subscriptions poured in, and we reached the sum of £500, besides the gift of gardens, next year's wheat crops, etc., and 350 days of labor.

The Abundant Success

"Thirty-six hours later, at Sunday morning service, I preached a twenty-minute sermon on the text, 'Him that overcometh will I make a pillar in the temple of my God, and I will write upon him my new name.' Setting forth the beauty and strength of columns and their importance in the grand structures of the world, I showed the meaning of the text — the strong and beautiful character in the church. At the close, turning attention to the enterprise in hand, and stating that the new church would be likely to have as many as ten pillars, I suggested that any who could possibly do so should undertake to supply each a pillar in the new structure at the cost of forty pounds.

"There followed the most surprising scene I have yet witnessed in this country in benevolent contribution. One man from near the door came to the platform, took my hand, and pledged one pillar for himself and one for his wife at the sum of eighty pounds

($352). Others followed fast till the ten pillars were taken. Then the rostrum was taken at the same rate, then the belfry, then the roof — thirteen forties. Many lesser subscriptions also came pouring in, till within forty hours of the original effort on Friday evening we had nearly five thousand dollars subscribed, in a place where the day laborer gets eighteen or twenty cents a day.

"This is probably the largest sum ever raised within the limits of this empire, in forty hours, by an evangelical community. It is equal to $40-000 given by an American church of 250 members, where no one is rich and almost all are supported by their own daily toil. The gifts of poor widows and men struggling with poverty were heart-melting.

"There is such joy in the place as I have never seen before. The people are taking heart for *all* work; courage and confidence have risen to high-water mark. Our spirits have risen also with the rest. It seems to be something unique, an impetus from the divine Spirit. There is determination to set about the business earnestly and at once. The sense of joy and uplift manifest here at the present time is taken by this people as a sign of the opening up of a new era in benevolence and in determined effort in the great, world-wide enterprise, of which this is a branch."

MICRONESIAN MISSION

BUTARITARI AND BEYOND

Miss Louise E. Wilson, of Kusaie, who has been in charge of the school there for Gilbert Islanders, writes of seven weeks she had recently spent within the Gilbert group, visiting several of the islands. She took with her two of the Gilbert Island girls who had been on Kusaie, and took passage on a German steamer to Jaluit, where she found the island still showing the marks of the tidal wave and typhoon of 1905. From there she went first of all to Butaritari, of which she writes: —

Bicycles and Fast Horses

"Butaritari has been having a most prosperous year. They have had plenty of rain and the cocoanut trees are bearing heavily. Steamers are taking away quantities of copra. By the sale of the cocoanut, by working for traders on shore, and by handling cargo for different vessels the people have acquired more money than they have had in years before. There is now quite a bicycle craze, and in walking along the narrow streets one has to keep his eyes open if he does not care to be knocked down. The owners of these bicycles are most generous, and lend them to almost any one who wishes to borrow.

"Many of you have heard of the old king who made a visit to the United States some fifteen years ago. He is now quite an old man and not equal to riding a bicycle, but he keeps several horses and carts. I was invited to take a ride with him, and all went well until a man came along on a bicycle and passed us. The horse did not enjoy being passed and started off on a gallop, trying to keep up with the bicycle. The king, no doubt being proud of the speed of his steed, let him go, while I clung on with both hands to keep from being thrown out. I do not think it entered the king's head that I did not enjoy such a jolting experience, for we went along at that pace for about three miles.

A Church of Large Givers

"Some white man was heard to remark, 'The people of Butaritari have more money than they know what to do with, and as they are not allowed to buy liquor they spend it on horses.' But I know it is not all spent on horses or bicycles. Just listen to this from one of our teachers: 'Our contributions from June 14 to July 14 amounted to £127 4s. 9d. Part of this is to go towards church building, part is the regular church contribution, and eight pounds is from the Woman's Board to help workers in the Gilberts.' I am not able at this writing to tell

you just how many church members they have on the island, but I understand that the men were to raise a pound apiece and the women four shillings for the building fund. They have put up one new building with iron roofing and lattice sides, and intend putting up three more to replace old ones.

Persecuting by Falsehoods

"Their king takes a great interest in church work and the native teachers. Poor old man! he is somewhat left alone in his old age. He has a number of relatives, but most of them have gone over to the Roman Catholics and he ordered them to leave his place; he would not have a Roman Catholic living in the same house with him. This may sound rather bigoted, but it is the only way he can have any peace. He knows he is not able to meet the arguments of the priests, and if they come to his house to visit his relatives he will have to listen to more or less of their talk; so he says, 'You live in one house and my wife and I will live in another.'

"Sad to say, these Catholic priests seem to think they are justified in telling lies if they can thereby gain converts. I was met at the wharf by a number of the church people, and after the greetings were over some one said, 'We will go to King Tawita's place first, as he wants very much to see you.' Before I had time to shake hands with him he asked in a very troubled tone of voice, 'Has Mr. Channon become a Catholic?' I said, 'Why, no; I had several letters from them by this steamer, and they are planning to come back and work in the Gilberts.' He gave such a sigh of relief and exclaimed, 'How they can tell lies!' It seems that very morning one of the Catholic laymen told a former pupil of Mr. Channon's that he had become a Catholic, that the Mother Superior had received the news in a letter; and then he added, 'And now what are you going to do?' The native teacher said, 'I have nothing to say,' and walked away. These white priests make a business of annoying our people, and the native mind does not know how to cope with them.

THE BUTARITARI CHURCH

Some Long Pulls

"I had only a day and a half at Butaritari. Most of my seven weeks were divided between Tarawa and Apaiang. I found these islands about

as poor in appearance as Butaritari was rich. One of my first experiences at Tarawa was to have a tooth pulled by a Fijian doctor. He was barefooted, and his only dress was a white undershirt and a loin cloth reaching just below his knees. But he had such a pleasant face that one forgot the crudeness of his dress. Everything about his dispensary was neat and clean, and he acted as if he knew what he was about. He asked me to be seated while he prepared cocaine, etc. The tooth came hard, but he did not let go until he got it out.

"I saw much to encourage me in the lives of some of the young couples who had been with us in former years. It did me good to see how well they pulled together, their real enjoyment in each other's company, and the desire on the part of both father and mother to have their children grow up in the way that they should go.

"I wanted to go from Tarawa to Apaiang, but dreaded being out on the broad ocean in a small sailboat. At last my desire to see the people overcame my cowardice. The native minister, his son-in-law, and another young man took me across at three o'clock in the morning. It was bright moonlight and the sea was as calm as it could be, and we were only on the way five hours. To me there is something very charming about the simplicity of this people's religion; how they can lift their hearts to God at all times and in all places. I was intently watching the land and thinking how soon we would be away from the dangers of the deep, when the minister removed his hat and said to his son-in-law, 'Let us have prayers; we will say verses and sing a hymn and then you lead us in prayer.' The wind had died out, so he suggested to the young men that they 'call the wind with their oars.'

The Hunger for Knowledge

"Everywhere I went I found the people eager to be talked to. They seemed to be hungry for something, but did not know what. After evening prayers in the church building, instead of dispersing to their homes they would sit still as if waiting for something; then the teacher would say, 'They want you to talk to them.' 'All right; but what do they want me to talk about?' 'Anything you can tell them—the storm in the Mortlocks, the floods in China, or anything from the outside world.' They were most intensely interested, and expressed the deepest sympathy for the suffering ones. This gave me an opportunity of trying to have them count their many blessings, for while most of the island groups in the Pacific have been visited by typhoons their group has thus far escaped. By asking questions they would keep me talking for hours, and I would get tired of talking long before they would of listening."

Recalled to Life

Of another place Miss Wilson says:—

"Being free from school work, I did not feel it a burden, but a pleasure, to speak at the Sunday, Wednesday, and Friday meetings. The people were attentive and appeared interested. At one of these meetings a backslider rose and told how he had denied his Lord. 'Why,' he said, 'I have been just like a wild beast wandering in the woods. I am no better than one, for I have given no thought to anything but to get something to eat; but now I want to come back to my King, who has loved me while I have not been loving him.' As he sat down the leader started the hymn, 'There is a fountain filled with blood.' The last word had hardly been sung when another young man lifted up his voice in thanksgiving for 'the return of our brother who was lost and is found again.'"

As the conclusion of her story of the seven weeks within this Gilbert group Miss Wilson says: "Taking all things together, I think I saw much more to encourage than I did to discourage me. I am truly thankful for these few weeks spent amongst a people who have grown very dear to me."

THE WIDE FIELD

CHINA

FEDERATION IN HONAN

The Chronicle of the London Missionary Society for November notes that the federation idea is taking a stronger and more definite hold in the province of Honan. Its record is: —

"The spirit of unity which was so marked a feature of the Centenary Missionary Conference in Shanghai is finding practical expression in the mission field. The missionaries in the province of Honan have formed themselves into a federation. Among other things they have agreed to emphasize the truths which they hold in common; to use a common hymn book, common designations for churches and chapels, and common terms for God and Holy Spirit; to divide up the province among them so as to avoid overlapping; and to regard the Chinese members of each church as common to all. Similar action will probably soon be taken in other provinces."

THE PORTFOLIO

How a King Entertains

I told you of my ride with the king, but I almost forgot to tell you how he feasted me. A large mat was spread on the floor for me to sit on, then a young "drinking cocoanut" was passed to the king, and he passed it to me. I had just had breakfast on the steamer before going ashore, and kept hoping he would not expect me to dispose of more than the one nut, for not being very fond of them it was with difficulty I drank one. But he kept watch of me, and had a second one ready which looked as if it must hold at least a quart of milk. I tried to refuse, but he insisted "this is a much nicer kind than the other." I took a few sips, then slipped it to my girls back of me, knowing they were equal to almost any number.

But I had not yet escaped, for on turning around an immense soup plate of rice, a can of salmon, and a can of roast beef were placed before me, and as no other plate was provided I knew that this quantity was not more than I was expected to eat. The teachers and their friends came in for their share also, served up in large wash basins which are specially kept for food purposes. These were given out, and a number ate out of one basin. They went to work with a will, but after a heroic effort to make a hole in my pile I gave it up, and was glad there were those about me who were not averse to having two breakfasts served so close together.

From Miss L. E. Wilson's letter concerning her visit to Butaritari in the Gilbert Islands, Micronesia.

The Touring Missionary

The story of Mark Hopkins and the log as constituting a college to the man at the other end of the log is duplicated by the testimony of an old Turk, that the driver's seat in the Cesarea station wagon, operated by Mr. Fowle, had been his college. That station wagon is wonderfully if not fearfully made, and like its chief occupant has weathered many storms, and is seasoned the better for more storms. If laymen visit any of the missions in Turkey, the tour will not be complete without a trip in Mr. Fowle's wagon, under his personal direction.

Like commercial travelers at home, touring missionaries are the best of companions. They know the people by contact, others by imagination. They constitute generally the connecting link between the country town or village and the world outside a ten-mile radius. A visit in an outstation

THE TOURING MISSIONARY AND HIS CALLERS

A stop for lunch at the outstation of Chakmak; Mr. Fowle stands in the center of the group

is a lesson in history, sociology, international law, geography, ethics, religion, and many other branches of learning. The people cannot read, and could not afford to read if they could. The touring missionary, therefore, is preacher, teacher, counselor, and friend, and generally speaking a bishop to them all.

His visits are altogether too few and far between, but as welcome as few. Through him they know about the world at large. His effort comforts the widow, cheers the suffering, gladdens the hearts of the children, girds up the men, inspires the young, and therefore feeds all other departments of a mission station's work. He is equally well known by government and police officials. His reputation is that of the one man in the region who always tells the truth, deals justly and frankly with all, and therefore is worthy to be followed. Through him preachers, evangelists, colporters, and teachers are encouraged in their difficult work. By him churches are organized, supplied with leaders, encouraged, reproved, and led toward self-support. He is the extension worker. He feels the pulse of the entire work.

From a letter of Sec. H. W. Hicks, from Cesarea, Western Turkey Mission.

THE BOOKSHELF

China in Legend and Story. By C. Campbell Brown, English Presbyterian Mission in South Fukien. New York: F. H. Revell Co. Pp. 253. $1.25 net.

Few books have been published in which the strong local color and narrative interest of Chinese life have been utilized to any extent. In "Pastor Hsi" Mrs. Howard Taylor has indeed painted the likeness of a heroic, resourceful, Chinese pastor, and has made him live before our eyes in the

scenes of his daily life. The book before us, however, does not attempt detailed portraits, but gives a number of brilliant little sketches, accurate, clear, and strong in their perspective. They furnish exactly what those interested in China are asking for — pictures of the common life of the people, how they live, what they think, and how they first become interested in the gospel. The author avoids the too common error of describing these people as though they were mere exhibits in a museum. While painting village scenes so that they stand out with vividness, he is able to infuse into his narrative the real feeling of the people's life, and compels us to recognize our kinship in mind and heart with men in China.

It is noticeable in all the sketches that the author never appears as the foreign missionary, the head of the church, the patron and director of the communities of Christians, but only as a "friend," almost a casual friend, scarcely distinguishable from the other "elder brothers" and "church fathers" of the village; his is never a dominating figure, but always a sympathetic presence. Perhaps the deepest purpose of the book is to develop among all interested in the Chinese that whole-hearted but self-effacing sympathy which the author's own work in China has shown and which has won such a magnificent response in the development of the churches of South Fukien.

GEORGE W. HINMAN.

The American Journal of Sociology for September, 1907, has for its first article a paper on "The Political Values of the American Missionary," by Henry William Rankin, of Brooklyn, N. Y. The subject as stated is, "to show what political value the American missionary has in promoting international relations," and also a further question, "what influence will the Protestant missionary from America exert upon the future of Oriental lands?" The paper is one of unusual value. Its writer has lived in China, visited Japan, and through fifty years has been associated with many persons possessing a varied and intimate first-hand knowledge of Oriental matters. He has consulted the official volumes of diplomatic correspondence and of foreign relations between the United States and Asiatic countries for the facts which he presents, and he has read the literature of the day dealing with missionary and diplomatic affairs in the Far East. From these sources he has made a noteworthy summary of testimony as to the large and beneficial influence which missionaries have had, directly or indirectly, in international relations. The field of survey is confined to the Far East; no mention is made, for example, of missionaries in the Turkish empire; but within its field the survey is full and effective. It furnishes an arsenal of weapons for one who would fight the notion that the missionary is everywhere regarded as an undesirable citizen and a promoter of discord. We commend this article to all who are interested to see how the missionary puts his mark upon national and international affairs, in pursuing his definite business of bringing in the kingdom of heaven on earth.

In all missionary work one important department is the providing of Christian literature, and in connection with almost all our missions there are papers or magazines founded to serve this end. There has come to The Bookshelf lately a copy of the *Tamil Bookman*, edited by Rev. A. C. Clayton, of the Tamil Missionary Committee, toward whose support the American Board contributes in part. It has developed from a little bulletin to a sizable pamphlet, announcing various books and papers which are appearing from the Tamil press and which indicate a considerable range of literary activity, largely religious. It suggests one line of missionary effort which must take time and strength, of which we often think but little.

DEPARTURES

November 25. From Vancouver, Mrs. C. A. Nelson, returning to the South China Mission, accompanied by the Misses Lowrey, recently under appointment to that mission. (See December *Herald.*) Also Rev. and Mrs. William M. Zumbro, Mr. Zumbro returning to the Madura Mission with Mrs. Zumbro, recently under appointment.

November 29. From Seattle, Miss Elsie M. Garretson, returning to the Foochow Mission, accompanied by Miss Ruth P. Ward, under appointment to the same mission. (See December *Herald.*)

December 5. From Boston, Miss Sarah Stimpson, returning to the West Central African Mission via Lisbon, where she will spend a few months, not reaching her station before next Spring or Summer.

ARRIVALS ABROAD

October 9. At Cesarea, Turkey, Dr. and Mrs. William S. Dodd.

November 11. At Van, Turkey, Miss E. Gertrude Rogers.

ARRIVAL IN THIS COUNTRY

December 1. At New York, Miss Louise H. Grieve, M.D., of the Marathi Mission.

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Dr. Tracy's reference to the fortieth anniversary of his entering with Mrs. Tracy upon their work in Marsovan modestly omits mention of the personal features of the occasion. As he entered the college chapel that morning he was greeted with hearty applause from students and teachers; later in the day the professors and teachers, with their wives, called upon the veterans to congratulate them upon the long years of service and to assure them of the warm love in which they were held by the people. After the evening service, which Dr. Tracy describes, the missionaries in a body gathered at the Tracy's home for still further felicitations and rejoicings.

A telegram from Clifton Springs, N. Y., received at the Board Rooms, Saturday, December 7, brought the sad news that Rev. James H. Ross had passed from earth that morning. For nearly a decade Mr. Ross has rendered valuable service to the Board and to others of our benevolent societies as a press representative. He had a genius for putting missionary news into such shape that it would be received by the Associated Press and by current publications. In this way he has helped to spread widely the news of the Kingdom. His kindly presence will be missed in these Rooms henceforth.

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A farewell reception was given by the First Congregational Church of Binghamton, N. Y., to Rev. and Mrs. William M. Zumbro when in that city on their way to India via California. The ladies of the church added a happy surprise in stating that they had secured the sum of $500 for the endowment of a memorial scholarship, to be known as the "Abbie Webster Scholarship," in the American College at Madura. Another moment of surprise during the reception was the presentation of a generous purse to Mr. and Mrs. Zumbro for their own use. The Binghamton church has provided for Mr. Zumbro's support in India since 1901.

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Doshisha was favored by a visit from Secretary Taft and his party as they were passing through Kyoto on their way to take ship in Kobe. The party, with the Japanese escort, made quite a display. Mr. Taft was introduced to the teachers in the president's room; then they went to the chapel, which was filled with the students of all departments; there he made to them a brief but happy speech. Dr. Learned heard that there were eighty-four missionaries on Secretary Taft's ship. He was in good company.

DONATIONS RECEIVED IN NOVEMBER

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch.	15 00
Bangor, Rev. John S. Sewall,	10 00
Bath, Winter-st. Cong. ch., of which 100 from G. C. Moses,	115 78
Cornish, Hillside Cong. ch.	16 65
East Baldwin, 1st Cong. ch.	8 55
Kennebunk, Union Cong. ch.	50 00
Kennebunkport, South Cong. ch.	4 00
Lewiston, Pine-st. Cong. ch.	42 63
North Bridgton, Cong. ch.	5 00
Norway, 2d Cong. ch.	4 00
Wilton, Cong. ch.	10 55——282 16
Legacies.—South Berwick, John H. Plumer, by Charles H. Wentworth, Adm'r,	980 00
	1,262 16

New Hampshire

Alstead, 1st Cong. ch., for work in Bulgaria,	1 57
Bennington, Cong. ch.	19 55
Berlin, Cong. ch.	12 60
Chester, Cong. ch.	6 19
Concord, South Cong. ch., toward support Rev. Thomas King, 125; West Cong. ch., 14,	139 00

Derry, Central Cong. ch., 27.41; 1st Cong. ch., 2.60, 30 01
Dover, 1st Cong. ch. and Sab. sch. 74 29
Hampstead, Cong. ch. 6 02
Hill, 1st Cong. ch. 7 00
Hinsdale, Cong. ch., 17.83; Rev. W. F. White, 5, 22 83
Hollis, Cong. ch. 13 32
Langdon, Cong. ch., E. L. Knight, 1 00
Nashua, Pilgrim Cong. ch. 34 61
Newport, Cong. ch. 35 00
North Weare, Cong. ch. 9 15
Orford, Cong. ch. 6 50
Surry, Cong. ch. and Sab. sch. 5 00
Walpole, 1st Cong. ch. 32 40
West Lebanon, Cong. ch. 13 71
West Manchester, South Main-st. Cong. ch. 40 00——509 75

Vermont

Berlin, Cong. ch. 36 75
Braintree, 1st Cong. ch. 7 50
Chester, Cong. ch. 12 58
Derby, Cong. ch., toward support Rev. R. Thomson, 10 00
Glover, Cong. ch., toward support Rev. R. Thomson, 45 00
Hyde Park, 2d Cong. ch 5 00
Manchester, Cong. ch. 10 00
Newbury, Cong. ch., toward support Dr. C. W. Young, 4 50
New Haven, Cong. ch. 11 25
North Thetford, Cong. ch., toward support Dr. C. W. Young, 22 00
Putney, Cong. ch. 4 50
St. Johnsbury Center, Cong. ch., toward support Rev. C. K. Tracy, 2 00
South Duxbury, Cong. ch., toward support Rev. J. X. Miller, 8 00——179 08

Massachusetts

Amesbury, Main-st. Cong. ch., 15; Mrs. S. E. Combes, .40, 15 40
Amherst, South Cong. ch., 42; 2d Cong. ch., 5, 47 00
Andover, West Cong. ch. 35 68
Ashby, Cong. ch. 9 00
Auburndale, Cong. ch. 10 00
Belmont, Plymouth Cong. ch. 25 57
Bernardston, Goodale Memorial Cong. ch. 5 47
Billerica, Ortho. Cong. ch. 11 50
Boston, South Evan. ch. (West Roxbury), toward support Dr. A. R. Hoover, 247; Brighton Cong. ch., 121.90; 2d Cong. ch. (Dorchester), 100; Boylston ch. (Jamaica Plain), toward support Miss M. E. Kinney, 53 01; Trinity ch. (Neponset), 14.68; Highland ch. (Roxbury), 2; Mrs. W. L. Putnam, toward support Mrs. R. E. Hume, 200; Chas. S. Bates, 150; Ezra Gifford, for native workers in India and China, 75; F. W. Dickerman, for Aruppukottai, 12.50, 976 09
Chelmsford, Central Cong. ch. 39 00
Clinton, Ger. Cong. ch. 5 00
Cohasset, Beechwood Cong. ch. 8 75
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark, 258 88
East Rochester, Cong. ch. 5 00
East Walpole, Cong. ch. 3 00
Fall River, Central Cong. ch. 908 51
Florence, Cong. ch. 50 00
Franklin, 1st Cong. ch. 26 19
Georgetown, 1st Cong. ch. 6 39
Globe Village, Evan. Free Cong. ch. 11 50
Holbrook, Winthrop Cong. ch., 205.35; E. N. Thayer, 5, 210 35
Holyoke, 2d Cong. ch. 200 00
Hopkinton, 1st Cong. ch. 21 15
Ipswich, Rev. Temple Cutler, 5 00
Lawrence, Trin. Cong. ch. 54 50
Leominster, Francis A. Whitney, 15 00
Lincoln, Cong. ch., add'l, 5 00
Lynn, Central Cong. ch., Friend, 25 00
Manchester, Cong. ch. 16 60
Mansfield, Ortho. Cong. ch. and Sab. sch., toward support Rev. W. H. Sanders, 31 96
Marlboro, Union Cong. ch. 62 52
Mattapoisett, Cong. ch. 15 50
Maynard, Union Cong. ch. 22 50
Melrose Highlands, Cong. ch. 110 05
Mill River, Cong. ch. 20 00
New Bedford, Trin. Cong. ch. 65 23
New Salem, Cong. ch. 5 70
Newton, Eliot Cong. ch. 1,050 00
Northampton, Edwards ch., for medical work, Pang-Chuang, 190 13
North New Salem, Cong. ch. 2 25
Norton, Trinity Cong. ch. 17 00
Orange, Central Cong. ch. 24 45
Palmer, L. H. Gager, 100 00
Peabody, South Cong. ch. 125 00
Pittsfield, 1st ch. of Christ, toward support Rev. J. H. Pettee, 596.04; South Cong. ch., 30.37, 626 41
Royalston, 1st Cong. ch. 2 14
Salem, Tab. Cong. ch., toward support Rev. D. S. Herrick, 117 45
Sherborn, Pilgrim Cong. ch. 14 20
Somerville, Prospect Hill Cong. ch. 21 02
Southbridge, Cong. ch. 27 80
South Framingham, Grace Cong. ch. 76 46
South Hadley Center, Cong. ch. 16 03
Southwick, Cong. ch. 3 77
Springfield, Park Cong. ch., 52.96; Olivet Cong. ch., 17.25; S. C. Burnham, 5, 75 21
Stockbridge, through Miss Elizabeth Wells, 2 00
Wakefield, Cong. ch. 45 00
Waltham, 1st Cong. ch. 59 00
Ward Hill, Cong. ch. 8 20
Ware, East Cong. ch. 373 45
Wellesley, Janet Black, 5 00
Wellesley Hills, 1st Cong. ch., toward support Rev. J. C. Perkins, 106 02
West Medford, Cong. ch. 69 08
West Newbury, 2d Cong. ch., 5; 1st Cong. ch., 3.75, 8 75
West Newton, 2d Cong. ch., toward support Rev. J. H. DeForest, 600 46
West Stockbridge, Village Cong. ch. 23 30
Weymouth and Braintree, Union Cong. ch. 34 73
Williamsburg, Cong. ch., Friend, 100 00
Williamstown, 1st Cong. ch. 117 00
Wollaston, Cong. ch. 15 40
Worcester, Plymouth Cong. ch., 314.35; Old South Cong. ch., toward support Rev. C. B. Olds, 95; Hope Cong. ch., 16, 425 35—7,826 05
Legacies.—Boston, Miss Elizabeth C. White, by Bailey L. Page, Adm'r, 508 02
Newburyport, Harriet M. Savory, add'l, 16 56
Shelburne Falls, Joshua Williams, 582 97
Springfield, Oliver F. Pinney, by H. W. Bosworth and Fannie E. Pinney, Ex'rs, 1,000 00—2,107 55

9,933 60

Rhode Island

Newport, Pax, 5 00
Providence, Beneficent Cong. ch., 58.03; David P. Moulton, 50; Miss M. E. Fowler, 10, 118 03——123 03

Young People's Societies

New Hampshire.—Auburn, Y. P. S. C. E. 1 50
Massachusetts.—Charlemont, 1st Y. P. S. C. E., for Harpoot, 7.50; Chelmsford Center, do., 8.38; Clinton, do., toward support Rev. J. S. Chandler, 25; Melrose, do., for Mt. Silinda, 10; Norfolk, Union Y. P. S. C. E., for Shao-wu, 10, 60 88

62 38

Sunday Schools

Maine.—East Orrington, Cong. Sab. sch., for Aruppukottai, 1 00
New Hampshire.—Campton, Cong. Sab. sch. 11 61
Vermont.—Ludlow, Cong. Sab. sch., 2.50; Vershire, do., 3; West Glover, do., 3.54, 9 04
Massachusetts.—Boston, Immanuel-Walnut-av. Cong. Sab. sch., 21; do., Trin. Cong. Sab. sch. (Neponset), 10.03; do., Village Cong. Sab. sch. (Dorchester), 5; Brookline, Har-

vard Cong. Sab. sch., 23; Cambridge, Prospect-st. Cong. Sab. sch., 13.92; Chicopee, 1st Cong. Sab. sch., 3.19; Douglas, 1st Cong. Sab. sch., 2.35; Easton, Center Cong. Sab. sch., for Ing-hok, 13.17; Edgartown, Cong. Sab. sch., 1.50; Holyoke, 1st Cong. Sab. sch., for Pang-Chuang, 79.31; do., 2d Cong. Sab. sch., 18.46; Lowell, Pawtucket Cong. Sab. sch., 2.50; Newton, North Cong. Sab. sch., for Sholapur, 12; North Middleboro, Cong. Sab. sch., 3.90; Pittsfield, South Cong. Sab. sch., 10.92; do., Pilgrim Memorial Cong. Sab. sch., for Pang-Chuang, 5; Quincy, Finnish Cong. Sab. sch., 7.87; South Weymouth, Union Cong. Sab. sch., 3.60; Swampscott, 1st Cong. Sab. sch., 2.83; Watertown, Phillips Cong. Sab. sch., 7.93; West Medford, Cong. Sab. sch., 5; Williamstown, White Oaks Sab. sch., 3.14; Wilmington, Cong. Sab. sch., for Ing-hok, 4.76; Woburn, 1st Cong. Sab. sch., 13.32, 273 70

RHODE ISLAND.— Bristol, 1st Cong. Sab. sch. 25 00

320 35

MIDDLE DISTRICT

Connecticut

Bloomfield, Cong. ch.	15 00	
Bridgeport, 1st Cong. ch.	106 54	
Bristol, Cong. ch., toward support Rev. C. E. Ewing,	2 36	
Columbia, Cong. ch.	60 68	
Cromwell, Cong. ch.	54 60	
East Hampton, Cong. ch.	8 49	
East Hartford, 1st Cong. ch.	16 41	
Ellington, Cong. ch.	100 00	
Fairfield, Cong. ch., to const. MRS. M. F. S. BURR, H. M.	129 00	
Gilead, Cong. ch.	22 28	
Hartford, 1st Cong. ch.	279 17	
Ivoryton, Cong. ch.	14 30	
Kensington, Cong. ch., of which 5 from Rev. E. H. Olmstead,	25 00	
Kent, 1st Cong. ch.	21 85	
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum,	28 91	
Nepaug, Cong. ch.	15 14	
New Fairfield, Cong. ch.	6 25	
New Haven, Dwight-pl. Cong. ch., toward support Rev. W. S. Ament, 130; Center Cong. ch., 114.20; Humphrey-st. Cong. ch., 50.91; Grand-av. Cong. ch., 25; Edith Woolsey, 100; Friend, 1,000,	1,420 11	
Newington, Young Men's Miss. Circle,	10 00	
Northfield, Cong. ch.	14 18	
North Woodstock, Cong. ch.	14 57	
Norwich, In memory of Mrs. Sarah A. Huntington,	5 00	
Orange, Cong. ch.	45 19	
Plainville, Cong. ch., toward support Rev. C. E. Ewing,	66 80	
Plantsville, Cong. ch.	55 91	
Salisbury, Cong. ch., toward support Dr. F. D. Shepard,	121 18	
Scotland, Cong. ch.	5 26	
Sharon, 1st Cong. ch.	5 46	
Somers, 1st Cong. ch.	9 90	
Somersville, Cong. ch.	18 78	
South Manchester, M. L. Cone, for native preacher, Harpoot,	10 00	
Stafford Springs, Cong. ch.	48 09	
Stamford, 1st Cong. ch.	27 64	
Stanwich, Cong. ch., for Aruppukottai,	30 00	
Waterbury, Mrs. W. H. Camp,	75 00	
Westford, Cong. ch.	5 00	
Winchester, Cong. ch.	24 58	
Windsor, 1st Cong. ch.	15 97	
Winsted, 2d Cong. ch.	117 14—3,051 74	

New York

Angola, Miss A. H. Ames,	5 00	
Briarcliff Manor, Cong. ch., of which W. W. Law, 100,	154 43	
Brooklyn, ch. of the Evangel, 21; Puritan Cong. ch., 8.21; Chas. A. Clark, 5,	34 21	
Buffalo, 1st Cong. ch., Wm. H. Hill, 25; Marion Whittemore, 20,	45 00	
Candor, Cong. ch.	20 00	
Coventry, 1st Cong. ch.	7 00	
Fairport, Cong. ch.	28 45	
Groton, 1st Cong. ch.	40 25	
Jamesport, Cong. ch.	4 50	
Little Valley, 1st Cong. ch.	31 00	
Maine, Cong. ch.	5 00	
Munnsville, Cong. ch.	3 00	
Newark Valley, 1st Cong. ch.	5 90	
New York, Pilgrim Cong. ch.	46 45	
Phœnix, Cong. ch.	15 55	
Rushville, Cong. ch.	4 50	
Savannah, Cong. ch.	6 35	
Spencerport, Cong. ch.	10 00	
Syracuse, Pilgrim Cong. ch.	6 62	
Westchester, Cong. ch., toward support Rev. T. S. Lee,	600 00—1,073 21	

New Jersey

Chatham, Cong. ch., for China,	4 50	
East Orange, 1st Cong. ch., toward support Rev. W. S. Dodd, 92.27; Mary G. Holmes, 50,	142 27	
Glen Ridge, Cong. ch., toward support Rev. F. Van Allen,	150 00	
Haddonfield, J. D. Lynde,	50 00	
Jersey City, 1st Cong. ch.	17 40	
Montclair, 1st Cong. ch.	1,200 00—1,564 17	

Pennsylvania

Harford, Cong. ch.	7 57	
Milroy, White Memorial Cong. ch.	17 15	
Philadelphia, Chas. C. Savage,	200 00	
Riggs, Susannah B. Wittig,	10 00	
Sharon, Cong. ch.	2 00—236 72	
Legacies.— Montrose, Cornelia F. C. Lathrop, by Calvin C. Halsey, Adm'r,	3,124 36	
		3,361 08

Ohio

Austinburg, Cong. ch.	3 18	
Chardon, 1st Cong. ch., of which 5 from Dr. and Mrs. L. T. Goodwin,	12 50	
Cleveland, Paul B. Stilson, for Sholapur,	30 00	
Cuyahoga Falls, 1st Cong. ch.	2 00	
Kent, Cong. ch.	60 00	
Mallet Creek, York Cong. ch.	8 52	
Norwalk, 1st Cong. ch.	6 36	
Olmsted Falls, Cong. ch., for work in Van,	5 00	
Toledo, Plymouth Cong. ch., 5; Washington-st. Cong. ch., for work for children, Shao-wu, 1.50,	6 50—134 06	

Maryland

Baltimore, Associate Cong. ch.	34 27	
Laurel, An ex-home missionary, toward support Mrs. C. D. Ussher,	5 00	
Odenton, I. H. Sherwood,	10 00—49 27	

West Virginia

Ceredo, 1st Cong. ch.	5 00

North Carolina

McLeansville, 1st Cong. ch., for Africa,	2 00	
Tryon, Cong. ch.	11 50—13 50	

Georgia

Fort Valley, Mrs. E. T. Bassett, 2.94; Miss M. F. Bassett, 2.94,	5 88

Florida

Hampton, Mrs. B. E. Van Buren	5 00

Young People's Societies

CONNECTICUT.— Berlin, 2d Y. P. S. C. E., toward support Geo. M. Newell, 25; Kensington, Y. P. S. C. E., 5; New Haven, Pilgrim ch., Y. P. S. C. E. (Fairhaven), for Ing-hok, 25; Wethersfield, Y. P. S. C. E., 3; Windham, do., 10,	68 00
NEW YORK.— Coventryville, Y. P. S. C. E., 2; Wilmington, do., 5,	7 00
NEW JERSEY.— Montclair, the Baker Mission students, for West Central Africa,	30 00

GEORGIA.—Fort Valley, Y. P. S. C. E. 62

105 62

Sunday Schools

CONNECTICUT.—Greenwich, 2d Cong. Sab. sch., toward support Rev. Lewis Hodous, 39; Kensington, Cong. Sab. sch., 10; Manchester, 2d Cong. Sab. sch., 10; Mansfield Center, 1st Cong. Sab. sch., 5; New Haven, Taylor Cong. Sab. sch., 8.50; New London, Sab. sch. of 1st ch. of Christ, for school in India, 13.93; do., 2d Cong. Sab. sch., 7.78; Newtown, Cong. Sab. sch., 14.31; Northfield, do., 1.58; Salisbury, do., 1; Waterbury, 2d Cong. Sab. sch., for Aruppukottai, 30; Woodbridge, Cong. Sab. sch., 5, 146 10

NEW YORK.—Brooklyn, South Cong. Sab. sch., 30; Canandaigua, Cong. Sab. sch., 33.64; New York, Bethany Cong. Sab. sch., 23; Phœnix, Cong. Sab. sch., 5; Spencerport, do., 6.08, 97 72

PENNSYLVANIA.—Braddock, 1st Cong. Sab. sch. 3 50

OHIO.—Columbus, Plymouth Cong. Sab. sch., 10; Kelley's Island, Cong. Sab. sch., 1.44; Marietta, Harmar Cong. Sab. sch., 6; Norwalk, 1st Cong. Sab. sch., 3.05, 20 49

MARYLAND.—Baltimore, 2d Cong. Sab. sch. 5 00

VIRGINIA.—Herndon, Cong. Sab. sch. 6 72

GEORGIA.—Macon, 1st Cong. Sab. sch. 2 15

281 68

INTERIOR DISTRICT

Kentucky

Berea, Rev. J. W. Raine, 20 00

Louisiana

Hammond, Cong. ch. 4 20
Lake Charles, Woodbury Cong. ch. 2 00——6 20

Oklahoma

Medford, Cong. ch. 4 05

Indiana

Angola, 1st Cong. ch. 8 05
Lima, Jane P. Williams, toward support Rev. R. E. Hume, 120 00——128 05

Illinois

Atkinson, Cong. ch. 5 77
Bloomington, Cong. ch., for Mt. Silinda, 30 00
Chicago, Kenwood Evan. Cong. ch., 100; Sedgwick-st. Cong. ch., Friend, 50; 52d-av. Cong. ch., 22.65; Pilgrim Cong. ch., F. H. Tuthill, 20; Bethesda, Cong. ch., 11.75; Chicago Theol. Sem., toward support Rev. C. N. Ransom, 5; G. E. Wood, for Haystack offering, 5, 214 40
Crystal Lake, Cong. ch. 20 00
Decatur, 1st Cong. ch. 20 00
East St. Louis, Plymouth Cong. ch 11 61
Evanston, 1st Cong. ch. 302 77
Galesburg, Central Cong. ch. 200 00
Geneva, Cong. ch. 17 00
Granville, Cong. ch. 53 58
Highland, 1st Cong. ch. 3 60
Moline, 2d Cong. ch. 15 50
Oak Park, 1st Cong. ch., Rev. E. M. Williams, 100 00
Payson, Cong. ch., Miss M. F. Leach, for Ing-hok, 25 00
Peoria, Frank Norris, 4 00
Plainfield, Cong. ch. 13 00
Roseville, Mr. and Mrs. L. C. Axtell, for China, 75 00
Seward, Cong. ch. 20 00
Waverly, Cong. ch. 7 38
Wayne, Cong. ch. 27 50—1,166 11

Michigan

Addison, Cong. ch. 4 00
Cheboygan, 1st Cong. ch. 25 00
Chesterfield, 1st Cong. ch. 1 00
Detroit, 1st Cong. ch., of which 150 toward support Rev. J. H. Dickson, 265 00
Kendall, Cong. ch. 2 89
Ovid, 1st Cong. ch. 19 05
Rosedale, Cong. ch. 1 00
Utica, Cong. ch. 4 55
Wayne, Cong. ch. 7 00
Wheatland, Cong. ch. 14 15——343 64

Wisconsin

British Hollow, Thomas Davies, 50 00
Delavan, Cong. ch., toward support Rev. C. F. Rife, 9 73
Fox Lake, Cong. ch., of which 10 from Ladies' Aid Soc. 30 00
Hartford, Cong. ch. 50 00
Milwaukee, Swed. Cong. ch. 4 00
New London, 1st Cong. ch. 3 75
Rewey, Cong. ch. 2 00
Ripon, 1st Cong. ch. 54 65
Wauwatosa, 1st Cong. ch. 175 00——379 13

Minnesota

Lake City, Cong. ch. 22 27
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 120; Pilgrim Cong. ch., 42.33; Forest Heights Cong. ch., for Pang-Chuang, 30; Vine Cong. ch., 5, 197 33
St. Paul, Atlantic Cong. ch. 3 00
Wadena, Cong. ch. 8 00——230 60

Iowa

Anamosa, Cong. ch. 13 70
Avoca, 1st Cong. ch., 39; Ger. Cong. ch., 5, 44 00
Castleville, Cong. ch., for North China, 3 00
Chester Center, Cong. ch. 5 47
Clinton, 1st Cong. ch. 11 00
Decorah, 1st Cong. ch. 36 00
Earlville, Cong. ch. 10 00
Fontanelle, Cong. ch. 3 60
Gilbert Station, Cong. ch. 5 59
Keck, Cong. ch. 2 50
Maquoketa, Cong. ch., of which 2.50 toward support Dr. W. A. Hemingway, 40 20
McGregor, 1st Cong. ch. 59 10
Osage, 1st Cong. ch. 50 00
Perry, 1st Cong. ch. 9 75
Riceville, Cong. ch. 15 55
Waverly, 1st Cong. ch. 14 40——323 86

Missouri

Cole Camp, Cong. ch. 8 75
New Florence, John Jeffers, 9 00
Peirce City, 1st Cong. ch. 7 15
St. Louis, Compton Hill Cong. ch., 72.50; 1st Cong. ch., 24.18, 96 68——121 58

North Dakota

Blue Grass, Ger. St. Mark's Cong. ch. 9 00
Glen Ullyn, Ger. Cong. ch. 4 00
Melville, Rev. H. I. Gardner, toward support Geo. M. Newell, 5 00
Wahpeton, 1st Cong. ch. 33 75——51 75

South Dakota

Armour, Miss S. Marsh, 2 00
Belle Fourche, Cong. ch. 16 10
Delmont, Carl Bauer, 2 00
Fairfax, Bethlehem Ger. Cong. ch., 5; Hope Ger. Cong. ch., 5, 10 00
Hot Springs, Rev. Wm. Black, 3 00
Java, Johannes Ger. Cong. ch., 5; Israel's Ger. Cong. ch., 5, 10 00
Redfield, A. Loomis, 25 00
Ree Heights, Cong. ch. and Sab. sch. 15 50
Springfield, Cong. ch. 12 74——96 34

Nebraska

Genoa, Cong. ch. 16 00
Germantown, Ger. Cong. ch. 13 00
Grafton, Cong. ch. 10 00
Hastings, Ger. Cong. ch. 25 00
Lincoln, 1st Ger. Cong. ch. 7 56
McCook, Ger. Cong. ch. 15 00
Omaha, Plymouth Cong. ch. 23 50

Shickley, Cong. ch. 5 10
Spencer, 1st Cong. ch. 5 00——120 16

Kansas

Leavenworth, R. Kirkham, for work in Africa, 2 00
Osborne, 1st Cong. ch. 40 00
Partridge, Cong. ch. 46 16
Topeka, 1st Cong. ch., toward support Rev. Thomas Gray, 6 50
Wakefield, Cong. ch. 77 25——171 91

Colorado

Collbran, Cong. ch. 8 00
Denver, Ohio-av. Cong. ch., 107.65; Rev. R. T. Cross, 10, 117 65
Highland Lake, Cong. ch. 2 45
Longmont, 1st Cong. ch. 39 07
Montrose, Mrs. A. R. Brown, 10——167 27

Young People's Societies

ILLINOIS.—Abingdon, Y. P. S. C. E., 5; Granville, do., toward support Rev. A. MacLachlan, 40; Rockefeller, do., 5; Somonauk, do., 2; South Chicago, do., 10, 62 00
MICHIGAN.—Bay City, 1st Y. P. S. C. E., for work in Micronesia, 5; Flat Rock, do., 3.20; Rockwood, do., 2 60, 10 80
MINNESOTA.—Minneapolis, Pilgrim Y. P. S. C. E., toward support Rev. H. C. Haskell, 25 00
IOWA.—Cedar Falls, Y. P. S. C. E. 2 50
SOUTH DAKOTA.—Rapid City, Y. P. S. C. E., for Aruppukottai, 8 80
109 10

Sunday Schools

LOUISIANA.—Hammond, Cong. Sab. sch., 2.03; Roseland, Union Cong. Sab. sch., 3.25, 5 28
ILLINOIS.—Chicago, Bethesda Cong. Sab. sch., 1.25; Oak Park, 1st Cong. Sab. sch., for Micronesia, 4.98; Oswego, Cong. Sab. sch., 1.35, 7 58
MICHIGAN.—Port Huron, Sturgis Memorial Cong. Sab. sch. 1 20
WISCONSIN.—Burlington, Plymouth Cong. Sab. sch., for Pang-Chuang, 15; New London, 1st Cong. Sab. sch., 5; Springvale, do., 7.75, 27 75
MINNESOTA.—Barnesville, Cong. Sab. sch., 2; Duluth, Pilgrim Cong. Sab. sch., toward support of child, care Rev. H. M. Irwin, 22; Minneapolis, Park-av. Cong. Sab. sch., 7.87, 31 87
IOWA.—Anamosa, 1st Cong. Sab. sch., 5.13; Ottumwa, do., 5; Tabor, do., 10, 20 13
NEBRASKA.—Germantown, Ger. Cong. Sab. sch., 10; Lincoln, Butler-av. Cong. Sab. sch., for Mt. Silinda, 13.35; Park Cong. Sab. sch., 2; Rising City, do., 2.10, 27 45
KANSAS.—Burlington, Cong. Sab. sch., 6; Topeka, 1st do., 10.57; Wakefield, do., 2.71, 19 28
COLORADO.—Paonia, Cong. Sab. sch., 3.05; Trinidad, do., 2, 5 05
145 59

PACIFIC DISTRICT

New Mexico

Albuquerque, 1st Cong. ch. 28 00

Washington

Cathlamet, Cong. ch. 4 00
Endicott, Ger. Cong. ch. 37 96
Elk, Cong. ch. 13 40
Montborne, Cong. ch. 2 40
Odessa, Pilgrim Cong. ch., 24; Hoffnungsberg Cong. ch., 14; Zoar Cong. ch., 7; Friedensfeld Cong. ch., 5, 50 00——107 76

Oregon

Beaver Creek, St. Peter's Ger. Cong. ch. 7 50
Condon, Cong. ch. 12 00——19 50

California

Alameda, Ward Memorial Cong. ch., Mrs. J. G. Ward, for India, 5 00
Berkeley, 1st Cong. ch., 116; L. J. Barker and Miss Barker, toward support Rev. F. F. Goodsell, 72, 188 00
Buena Park, Cong. ch. 20 07
Corona, Cong. ch., add'l, 1 00
Etiwanda, Cong. ch. 20 00
Grass Valley, Cong. ch. 54 00
Highland, Cong. ch. 50 00
Los Angeles, J. M. S., toward support Rev. V. P. Eastman, 10 00
National City, Cong. ch. 24 45
Ontario, John Crawford, 300 00
Pacific Grove, Mrs. Celestia E. Boise, in memory of S. W. Boise, 300 00
San Bernardino, 1st Cong. ch. 26 90
Sebastopol, Cong. ch. 7 80
Sunnyvale, Cong. ch., for Sholapur, 60 00—1,067 22

Territory of Hawaii

Honolulu, Kawaiahao Cong. ch., 256; Mrs. M. S. Rice, 434, 690 00

Young People's Societies

OREGON.—Portland, Hassalo-st. Y. P. S. C. E., for Sholapur, 2 25

Sunday Schools

NEW MEXICO.—Albuquerque, 1st Cong. Sab. sch. 9 00
WASHINGTON.—Anacortes, Pilgrim Cong. Sab. sch., .84; Eureka, Cong. Sab. sch., 3.50; Lamar, do., 5.60; Natchez, do., 7.31; Redmond, Avondale Cong. Sab. sch., 2.55, 19 80
CALIFORNIA.—Buena Park, Cong. Sab. sch. 6 09
34 89

MISCELLANEOUS

Canada

Montreal, Friend, for Sholapur and Inghok, 30 00

Africa

Bailundu, Rev. and Mrs. W. C. Bell, 10 00

China

Changsha, Rev. Brownell Gage, for Haystack offering, 5 00

England

——, Miss S. F. Drummond, 20 00

Young People's Societies

MEXICO.—Chihuahua, Trinity Y. P. S. C. E. 10 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For girls' boarding school, Sivas, 220 00
For enlargement of hospital, care Dr. H. E. Parker, 1,666 00
For medical expenses, Japan missionaries, 115 25
For Miss Myra Barnes, 343 20
For Miss Julia Hickok, 220 00
For Miss Phelps, 220 00—2,784 45

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 15 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer* 25 00

Additional Donations for Special Objects

NEW HAMPSHIRE.—Campton, Cong. Sab. sch., for use of Miss E. M. Blakely, 25; Lisbon, Y. P. S. C. E., for work, care Miss A. P. Adams, 10.73; Manchester, Isaac Huse, for pupil, care Mrs. G. P. Knapp, 10; Sanbornton, Female Cent Inst., for native worker, care Rev. J. S. Porter, 25, 70 73
VERMONT.—Chelsea, Cong. Sab. sch., for pupils, care Rev. G. P. Knapp, 6 72

MASSACHUSETTS. — Boston, Mt. Vernon Chinese Sab. sch., for work, care Rev. C. R. Hager, 110; Canton, Y. P. S. C. E., for pupil, care Rev. E. H. Smith, 10; Fall River, 1st Cong. Sab. sch., for use of Rev. E. H. Smith, 26.31; Haverhill, Chinese Sab. sch. of North Cong. ch., for work, care Rev. C. R. Hager, 10; Northampton, Edwards ch. Sab. sch., for work, care Dr. F. F. Tucker, 6.56; Petersham, Miss E. B. Dawes, for organ, care Miss E. M. Chambers, 25; Springfield, South Cong. Sab. sch. classes, for clothing for boys in India, 1.25; do., Mrs. R. A. Clark, for work, care Dr. F. F. Tucker, 15; Worcester, Hope Cong. ch., for native worker, care Rev. E. H. Smith, 14, and Y. P. S. C. E., for do., 18, 236 12

CONNECTICUT. — East Hartford, Y. P. S. C. E., for work, care Rev. E. H. Smith, 30; Meriden, Friends, by Miss L. B. Pierson, for student, care Rev. H. P. Perkins, 130; Newington, Young Men's Miss. Circle, for use of Mrs. C. D. Ussher, 25, and for use of Rev. E. E. Aiken, 5; Norwich, E. S. G., for church building in Sapporo, 5; Somers, Miss E. L. Patten, for work, care Rev. T. D. Christie, 25; Waterbury, 2d Cong. Sab. sch., Miss Kane's class, for schoolhouse, care Rev. J. C. Perkins, 8; West Hartford, H. W. Wells, for pupil, care Rev. H. G. Bissell, 12; Winsted, 2d Cong. Sab. sch., for pupils, care Rev. R. A. Hume, 13 79, 253 79

NEW YORK. — Brooklyn, Chinese Sab. sch. of Central Cong. ch., for work, care Rev. C. R. Hager, 3; do., Y. W. C. A., for Bible-woman, care Rev. J. E. Tracy, 30; Lake Placid, E. B. Pierce, for work, care Dr. C. E. Clark, 20; Malone, Cong. ch. Woman's Miss. Soc., for bed in hospital, Aintab, 100; New York, North Cong. Sab. sch., for work, care Rev. R. F. Black, 50; Rochester, South Y. P. S. C. E., for work, care Rev. H. C. Hazen, 15; do., Mrs. A. E. Davison and friends, for pupil, care Rev. J. H. Pettee, 29, 247 00

NEW JERSEY. — East Orange, 1st Y. P. S. C. E., for Bible-reader, care Rev. W. S. Dodd, 10; Montclair, Mrs. Orville Read, through Miss E. M. Stone, for the *Zornitza*, 25; Newark, Frances L. Smith, for Bible-woman, care Rev. L. S. Crawford, 25; Newton, D. F. Easton, for native worker, care Rev. Herbert Case, 60, 120 00

PENNSYLVANIA. — Milford, Rev. and Mrs. C. A. White, toward building Arthur Church, Madura, 113 00

OHIO. — Cleveland, Park Cong. Sab. sch., for work, care C. C. Fuller, 5; Mallet Creek, Mr. and Mrs. M. E. Branch, for native preacher, Ing-hok, 35; Norwalk, 1st Y. P. S. C. E., of which 2.50 for work, care Rev. J. H. Dickson, and 2.50 for work, care Miss Gertrude Cozad, 5; Toledo, Birmingham, Cong. Sab. sch., for child widow in Wai, 15, and Y. P. S. C. E., for work, care Miss Gertrude Cozad, 5, 65 00

NORTH CAROLINA. — King's Mountain, Miss L. S. Cathcart, for native helper, care Rev. D. Z. Sheffield, 70 00

INDIANA. — West Lafayette, 2d Presb. Sab. sch., for work, care Rev. T. D. Christie, 25 00

ILLINOIS. — Bloomington, Cong. ch., for work, care Rev. F. R. Bunker, 9; Chicago, Grace Cong. Sab. sch., Mr. Werner's class, for native helper, India, 12.50; do., Grace Cong. ch., Mr. and Mrs. Werner, for do., 10; Joy Prairie, Cong. Sab. sch., for pupil, Marathi, 20; Oak Park, 1st Cong. ch., L. O. Stanton, for student, care Dr. W. A. Hemingway, 25; Princeton, 1st Cong. ch., for work, care Rev. C. A. Nelson, 15; Roseville, Mr. and Mrs. L. C. Axtell, for work, care Rev. A. W. Clark, 75; ———, Friend, for work in Japan, 1, 167 50

MICHIGAN. — Detroit, Canfield-av. Cong. Sab. sch., for native helper, care Rev. J. H. Dickson, 80 00

WISCONSIN. — Beloit, Mrs. T. P. Field, for work in St. Paul's Inst., 25; Delavan, Cong. Sab. sch., for work, care Dr. I. J. Atwood, 7.50; Kenosha, 1st Cong. Sab. sch., for orphanage, care Rev. J. H. Pettee, 10, 42 50

IOWA. — Nashua, Cong. ch., for work, care Miss Nellie Arnott, 16 30

SOUTH DAKOTA. — Mitchell, 1st Cong. ch., C. M. Peck, for native worker, care Rev. R. A. Hume, 36 00

NEBRASKA. — McCook, Ger. Cong. Sab. sch., for work, care Miss J. L. Graf, 5 00

KANSAS. — Frankfort, Mrs. S. M. Morton, for pupil, care Miss M. L. Daniels, 5; Norton, Beatrice Baker, for Bible-woman, care Rev. T. S. Lee, 48, 53 00

MONTANA. — Bozeman, G. M. Fuller, for native helper, care C. C. Fuller, 30; Livingstone, Mrs. J. A. Badcon, for pupil, care Miss R. M. Bushnell, 3, 33 00

COLORADO. — Denver, 2d Cong. Sab. sch., for Bible-woman, care Rev. C. R. Hager, 15; Grand Junction, Cong. Sab. sch., Miss Smith's class, for pupil, care Miss R. M. Bushnell, 15, 30 00

NEVADA. — Logan, Y. P. S. C. E., for pupils, care Miss R. M. Bushnell, 3 00

OREGON. — Forest Grove, 1st Cong. Sab. sch., for pupil, care Rev. C. L. Storrs, 10; Sherwood, Rev. J. Cowman, for pupils, care Rev. G. P. Knapp, 20, 30 00

CALIFORNIA. — Claremont, 1st Cong. ch., for work, care Rev. G. D. Wilder, 35; Paso Robles, Mission Band, for Sab. sch. cards, care Mrs. G. D. Marsh, 1; San Francisco, 1st Cong. Sab. sch., for use of Dr. H. H. Atkinson, 15.85; South Berkeley, Int. Y. P. S. C. E., for native helper, Shansi, 7.50; Upland, Mrs. C. E. Harwood, for orphanage, care Rev. J. H. Pettee, 25, 84 35

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For Bible-woman at Sardovan,	26 00	
For work, care Mrs. E. A. Yarrow,	5 00	
For use of Dr. M. E. Stephenson,	1 00	
For work, care Miss Belle Nugent,	5 00	
For work, care Mrs. R. Winsor,	15 00	
For work, care Mrs. R. Winsor,	20 00	
For dispensary, Bombay,	100 00	
For work, care Dr. H. E. Parker,	50 00	
For native pastor, care Rev. J. P. Jones,	50 00	
For pupil, care Miss E. M. Garretson.	10 00	
For pupils, care Miss E. S. Hartwell,	5 00	
For use of Miss Alice P. Adams,	10 25	
For school building, care Miss A. M. Colby,	41 25	
For use of Miss Jennie Olin and Miss Louise E. Wilson,	10 00	
For pupil, care Miss M. M. Patrick,	5 00	
For pupil, care Mrs. C. C. Tracy,	10 00	
For work, care Dr. H. L. Underwood,	105 61	
For work, care Miss Belle Nugent,	5 00	
For work, care Mrs. R. Winsor,	20 00	
For use of Mrs. R. Winsor,	20 00	
For pupil, care Miss L. N. Jones,	20 00	534 11
		2,322 12
Donations received in November,		26,585 18
Legacies received in November,		6,211 91
		32,797 09

Total from September 1, 1907, to November 30, 1907. Donations, $110,207.61; Legacies, $20,128.64 = $130,336.25.

Woman's Medical Mission, Jaffna

MASSACHUSETTS. — Springfield, North Cong. ch., toward support Dr. I. H. Curr, 50 00

Abbott Fund

NEW JERSEY. — East Orange, 1st Cong. ch. 12 50

Ruth Tracy Strong Fund
(For work at Beira, East Africa)

For Expense

NEW JERSEY. — East Orange, Miss Mary G. Holmes,	25 00
OHIO. — Medina, Friend,	5 00
	30 00